The Outlook

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England and the Panama Canal

Sir Edward Grey, the British Minister of Foreign Affairs, has made an official communication to the Government of the United States through Ambassador Bryce which fully states the grounds of England's objections to the Panama Act, and her reasons for asking that the questions at issue be arbitrated if the Congress of the United States is unwilling to repeal the objectionable sections of the law. The document is written not only in courteous language but manifestly in a friendly spirit. There is, however, little or nothing in it to change the views which we have already expressed regarding the Panama Canal Act. On one point Sir Edward Grey does not seem to us to make his position clear. At the beginning of his letter, in language that fairly intimates that he himself looks with favor upon the principle of ship subsidies, he states that the British Government does not in the slightest degree deny the right of the United States "to encourage its shipping or its commerce by such subsidies as it may deem expedient." Later on in his letter he declares that the exemption of coastwise vessels from Canal tolls is practically a form of subsidy which is debarred by the Hay-Pauncefote Treaty. These two positions do not seem to us to be consistent. The general objections to the Panama Act stated by Sir Edward Grey are those previously made by British and Canadian newspapers and already summarized in The Outlook. He claims that the Clayton-Bulwer Treaty of 1850 was an agreement between Great Britain and the United States that neither of them would independently build or operate the Panama Canal; that Great Britain agreed to the substitution of the Hay-Pauncefote Treaty for the Clayton-Bulwer Treaty on the distinct understanding that the ships of all nations, including the United States, should be treated on equal terms; that the exemption of American coastwise vessels from tolls is not treating all nations on equal terms, because it makes other nations pay more than their share of the expense of operating the Canal, and because he fears that under the guise of coastwise traffic the United States ship-owners will endeavor to carry on foreign commerce. If the Congress of the United States decides not to repeal the section admitting American coastwise vessels to the Canal free, he urgently expresses the hope that the question may be submitted to arbitration. As our readers know, we do not regard the exemption of legitimate coastwise trade from tolls as a discrimination against foreign commerce. If there is the slightest danger of American foreign commerce masquerading under the guise of coastwise commerce, that is an evil which ought to be dealt with by our own Congress. Moreover, if there is any arbitration of this question, the United States must be assured that every possible step is taken to provide an impartial arbitration. So far as we know, nothing like it has come up in the history of arbitration before. Every civilized maritime nation in the world has important interests at stake in the Panama Canal. What nation, under these circumstances, would Sir Edward Grey propose as the arbitrator?

The Balkan War: The Armistice

During the past week the reasons for an armistice in the Balkan war have become increasingly evident, in so far as Bulgaria is concerned. At the Tchataldja forts outside Constantinople the Bulgarians apparently suffered no real defeat in their recent attack. On the other hand, the Turks apparently won no real victory. But as they were able to fend off the Bulgarian demonstration, this fact has given the Turkish army great heart and enabled it to recover some of its *morale*. The pause in the fighting, extended by preparation for the armistice,

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has also given the Turks opportunity further to fortify Constantinople, so that three lines of prepared positions now separate the Bulgarian army from the capital; and of course the strength of these intrenchments will prove a more or less important factor in the definite armistice negotiations. If the Bulgarians were now to rout the Turks from Tchataldja, they probably would have to expend twice the number of rounds fired during the eight days' battle that ended in the victories at Lule Burgas and Bunar Hissar. Indeed, it is claimed by those who know that the taking of the present positions held by the Turkish army would be as expensive to the attack as was Liaoyang to the Japanese eight years ago. That does not mean, however, that the reinforced Turkish army could not be beaten by the Bulgarians; but many believe that if the Bulgarian army were kept in the field another three months it would be morally and materially exhausted. Hence, from the Turkish standpoint at least, though Bulgaria appears diplomatically to be in a position to dictate, in a military way she is not. The same applies to Servia and Montenegro, but not so strikingly to Greece, which as yet has not signed the proposal for an armistice, although, like the other allies and Turkey, she has sent representatives to a conference in London. The Turkish delegates, however, have been instructed by the Ottoman Government to decline to treat with the Greek delegates until Greece has signed the armistice. The Greek activity last week in Epirus would hardly indicate any great anxiety on the part of Greece for an armistice.

The London Conference: The Allies

Last week the delegates from the allies and Turkey arrived in London to decide upon conditions for an armistice. It may seem strange that a place so far away from the seat of war as London was chosen. But it was considered desirable that the meeting should occur at one of the great capitals; and of them all, London was thought to be the most neutral. A like reason controlled the choice of London as the meeting-place of the Ambassadors from the six Great Powers—England, France, Russia, Germany, Austria, Italy. Other things being equal, the capital of a neutral state like Switzerland or Holland would have been preferable. But the Powers accredit Ministers to Berne and The Hague, not Ambassadors. Only the most completely empowered plenipotentiaries will answer the present purpose, and the Powers were unwilling to raise their representatives at Berne or The Hague to this dignity. Nor was there time to appoint and find acceptability for special ambassadors. As it happens, the present representatives of the Powers at London are on the highest plane of efficiency and ability and are severally acceptable to all the Powers. Besides this, no Foreign Minister enjoys greater confidence than does Sir Edward Grey. There were thus good reasons for the choice of London for this Conference of the Powers' representatives. The Conference of the delegates from the Balkan allies and Turkey are to meet in the historic old St. James's Palace—where certainly they will find themselves amid surroundings conducive to peace. The conference room overlooks a century-old, grass-grown quadrangle entirely shut off from street noise. A long table stretches down the middle of this room, and on the table are placed silver-mounted portfolios for all the delegates. The subjects before the Conference are:

The new boundaries in the provinces of Thrace, Macedonia, and Albania as the result of the successful advance of the allies.

The disposition of the fortress of Adrianople and the city of Salonika.

The disposition of the district of Novibazar.

The question as to whether Albania is to be erected into an independent state.

The claim of Servia to an Ægean or Adriatic port.

The claim of Greece to Crete and the islands in the Ægean Sea.

The question as to what indemnity, if any, Turkey shall pay to the victors.

The adjustment of the Turkish debt.

The guarantees to be given by Turkey for the well-being of Christians in any territory now occupied by the allies but to be restored to Turkey.

The London Conference: The Powers

Of the questions before the Conference of the Great Powers, the most insistent is that of Albania. Regarding it the position of Austria and Italy will challenge interest owing to the joint statement made by their Governments that they would not allow any partition of Albania. Aside from this, Austria will see to it that her special commercial interests, particularly at Salonika, are preserved; and Italy will see to it that her general influence in the Balkans, now immensely heightened by her success in the Italo-Turkish war, is increased, for the Italians do not forget Mazzini's prophecy concerning that increase whenever the Turk

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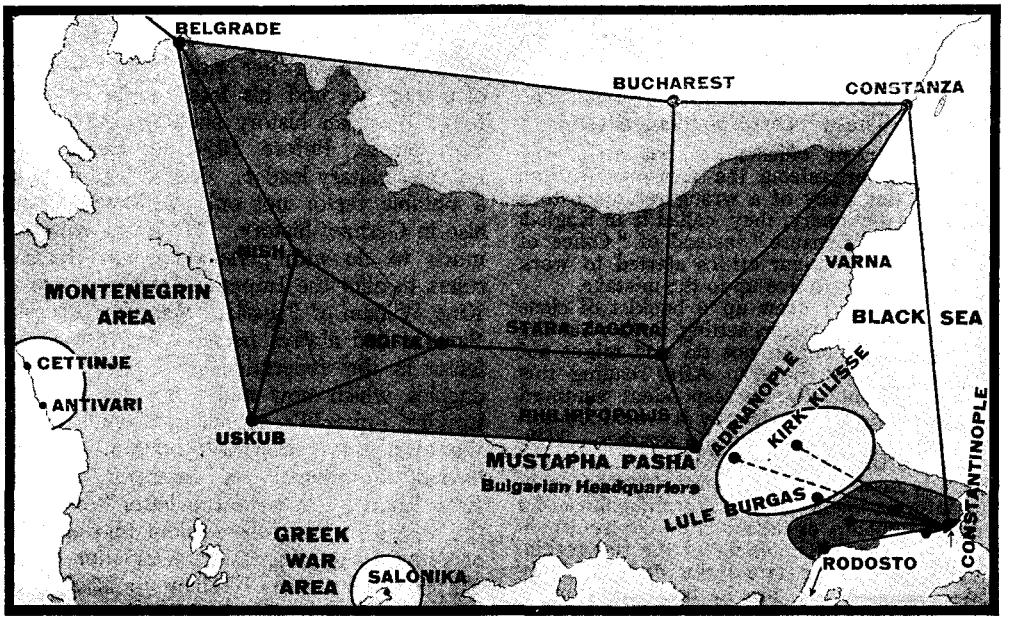

FROM THE LONDON "SPHERE"

THE WAR CORRESPONDENTS IN THE BALKAN WAR

This diagram shows in white areas some of the principal war regions. The war correspondents were assigned to the dark areas

ish Empire shall fall! Interesting also will be Russia's attitude, not only in demanding that at last the Dardanelles be freely opened to her Black Sea fleet, but, as the head of all the Slav nations, and especially as the moral protector of Bulgaria, Servia, and Montenegro, in guarding their interests, particularly Servia's. Thus the Conference may represent, in condensed form, the might of Pan-Slavism pitted against Pan-Germanism—France and England guarding the Slav interests as represented by Russia, and Germany and Italy the Germanic interests as represented by Austria. Out of this clash there may and should come a measure of far greater justice than has yet been enjoyed by the Balkan nations, and this with entire conservancy of the interests of the Powers. There is a reasonable prospect of this. For, as Sir Edward Grey said last week in the House of Commons, the very fact that the Powers have agreed to come to closer quarters for discussion may be taken as evidence that no one among them believes in the impossibility of amicably solving present international difficulties; or, indeed, that an agreement is not much more probable than a deadlock. Certainly, when the Ambassadors are in a position to discuss the questions before them around a common table, they will be in closer touch with each other, and there should be less danger of any of them drifting apart.

The Balkan War: War Correspondents

As the accompanying map shows, war correspondents are not now, as they were once, ubiquitous. The events of the Boer War indicated to the English generals the advisability of restricting the correspondents' freedom. Acting on this, at the very outset of the Japanese War only a few chosen correspondents were allowed to follow the forces. In the present war in the Balkans the correspondents have been still further restricted. Only one, Lieutenant Wagner, of the Vienna "Reichspost," has been permitted to accompany the forces of the allies. Other correspondents have not been allowed to approach nearer the chief war area than the towns of Stara Zagora and Mustapha Pasha. It is even said that not one of these men has seen a gun discharged, though some declare that they heard firing at various times! The accounts sent by Mr. Ashmead Bartlett, correspondent of the London "Telegraph," Mr. Martin Donahoe, correspondent of the London "Chronicle," and Mr. Ward Price, correspondent of the London "Mail," would indicate that the Turkish Government had been much more lenient. The accounts sent by these correspondents will take their place alongside of equally noteworthy accounts of other fighting of other days in the Balkans sent by MacGahan and Archibald Forbes, and the

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men of their time. The correspondents of 1912 in Bulgaria descended in swarms on Sofia, the capital, and the military authorities began to consider what to do with them. The London "Times" correspondent says:

> A number of officers . . . set about the business of organizing the Censor's Bureau. Through the irony of a wrong reference to a page in a dictionary, they called it in English the "Office of Censure," instead of "Office of Censor," and amateur critics started to work very hard trying to live up to the mistake.
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> The Censurers drew up a booklet of close upon a score of pages, setting forth what the correspondents might not do and might not send to their newspapers. After reading this volume carefully, one correspondent ventured the suggestion that evidently it would be permitted to write only about the weather. "Oh, not about the weather, I think," suavely and seriously answered the Censurer; "it might contain information in regard to the difficulties of a winter campaign, or the effect on the troops; in any event, it would come under the rule forbidding news about the state of the roads and highways, because they are in these parts much affected by the weather."

So much for what the correspondents might not write. Now as to where they might not go. They were long kept bottled up in Sofia, living, as the "Times" correspondent says, at expensive hotels, "the corridors of which were littered with the paraphernalia of a camp." They were kept "more or less quiet with assurances that to-morrow and to-morrow and to-morrow they would 'proceed to the front.'" Eventually they were put on a special train and left Sofia "one jolly morning like the members of a Sunday-school picnic party." But what was their surprise, on arriving at Stara Zagora, to find that they had been simply traveling west to east parallel with the general fighting line, and were actually no nearer it than they had been in Sofia. They were kept for a week at Stara Zagora, during which Kirk-Kilisse and Lule Burgas fell. After this the correspondents were put into another special train and taken south to Mustapha Pasha, "which, at any rate," the "Times" correspondent writes, "was over the border in the enemy's country." The correspondents remained in Mustapha Pasha, and, as the "Times" man adds, "they remain there to this day."

Bavaria's Regent

Last week, at the ripe age of ninety-one, Luitpold of Bavaria died. We are accustomed to think of the Emperor of Austria as an old man, but Luitpold was nearly a decade his senior. Indeed, the late Prince Regent of Bavaria was the oldest of rulers. It has been Bavaria's good fortune to have him as her ruler for a quarter of a century; and his loss will be severely felt. Bavarian history should accord him a high place. Before 1870 he had been a notable military leader. He was to become a notable factor not only in Bavarian but also in German history. He it was who had much to do with persuading the German rulers to offer the Imperial German crown to King William of Prussia. As, after Prussia, Bavaria had always been by far the largest factor in the federation of kingdoms and duchies which now make up the German Empire, Luitpold's service was vital to the success of that Empire's formation. In particular he induced his eccentric nephew, King Louis II, to write the letter conveying the wishes of his fellow-rulers to the King of Prussia regarding the proclamation of the Empire and inviting William to assume the Imperial dignity. Louis had shown much reluctance about the matter, and at one time it almost seemed as if his objections might prove an insuperable obstacle to the Empire's formation. It was thus fitting that Luitpold should be the representative and plenipotentiary of Louis to William and should hand the letter to the victorious Prussian monarch at Versailles. In 1886 Louis died. He had become, like his brother, the present King Otto, hopelessly insane. Luitpold, in the event of King Otto's death next in succession to the throne, assumed the regency. But he would not listen, then or since, to the constant suggestions from Bavaria's best friends that he assume the title of King. He argued that nothing in the Bavarian constitution warranted the barring of a Prince from the throne even on the score of madness. He placed principle above expediency. A like rectitude characterized his relation to the civil list provided by the constitution for the monarch. He could have used this revenue with his subjects' approval; instead, he devoted it to paying Louis's enormous debts. As to his relations with the country, he was alert in developing it agriculturally and commercially. As to its capital, Munich, Luitpold, a notable patron of the arts and crafts—indeed, his very last public gift was to art and artists—developed the city more and more as an art center; in all respects it has now come to be, from one of the poorest of the European capitals, one of the most prosperous and advanced. Luitpold's relations

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to his subjects may be indicated by citing the German Emperor's act twenty years ago or so, when he wrote in the Golden Book in the Munich town hall: *Suprema lex regis voluntas* (the King's will is the supreme law). But some years later Luitpold wrote in the same book *his* guiding motto, *Salus publica suprema lex* (the public good is the supreme law), to which he modestly added, "If I have succeeded in winning, as it seems, the affection of the Bavarian people, it is because I have had wise counselors who have perpetually reminded me that the good of the whole people is the only supreme law." Finally, Luitpold was immensely popular because Bavarians saw in him an embodiment of their own virtues. Kindness of heart and simplicity of manner are certainly Bavarian characteristics, and he exemplified them. Moreover, he was a real democrat: his comradeship with his trusted servants and guides was unaffected. Portraits of him in simple mountaineer's costume, with a rifle over his shoulder, are seen in every Bavarian village tavern. They will long remain there.

The Chinese Loan

In reviewing, in our issue of November 30, the Clark University conference on China and Chinese affairs, we commented on the address of Mr. Willard Straight, formerly Consul-General at Mukden, and now a representative of the American bankers concerned in what is known as the "Six Power Groups" of American and foreign financiers who have been negotiating a loan of three hundred millions of dollars with the Chinese Government. Mr. Straight now writes to us to say that our report of his speech was in some particulars inaccurate. It will be recalled that groups of bankers representing six of the civilized Powers of the world, namely, England, France, Germany, Russia, Japan, and the United States, have entered into an affiliation or syndicate or agreement by means of which Chinese bonds representing the three hundred million dollars of which China is in need shall be underwritten and sold in the financial markets of the world. In our editorial we said that the delay in recognizing the Republic of China was to some extent occasioned by the influence of these Six-Power Groups, and that this feeling was strengthened among some members of the Clark University Conference by Mr. Straight's address. Mr. Straight writes to say that he cannot see how any careful examination of his address can justify this statement, that he knows it to be untrue that the American group has exercised any influence to delay American recognition of China, and he believes it to be untrue of any of the foreign banking groups. He states that the Six-Power Groups have never claimed the right to make the only loan which shall be made to the Chinese Government, and that they have protested against independent loans only when those loans violated the terms of contract in accordance with which the Six Groups had already advanced money to the Chinese Government. Mr. Straight's contention that we did not adequately report the conditions upon which the Six Groups are willing to loan three hundred million dollars to China we think is well founded. These conditions are briefly as follows: That the Groups shall have a full knowledge as to the purposes for which the loan is to be expended; that the Groups shall have some voice in auditing the spending of this enormous sum of money; that the Groups through a proper representative shall have some supervision of the salt taxes which guarantee the payment of the loan; that the price of the series of bonds issued by the Groups after the first series has been issued shall depend upon the market price of the first series, thus giving China the chance to increase the returns she gets from the sale of these bonds by improving her credit; that China shall not borrow from anybody else while she is borrowing the three hundred million dollars from the Six Groups; and that for five years the Six Groups shall be recognized as the financial agents of China. A reading of the complete copy of Mr. Straight's address further indicates that he believes that a Six-Power loan thus administered is not only not a hardship upon or a disrespect to China, but is practically the only way in which the geographical and national integrity of China can be secured. We are glad to print this statement as to Mr. Straight's actual position. For our part we simply add that the main object which we wish to see accomplished is the maintenance of the national, geographical, and commercial integrity of China. China has been so exploited in the past that it is not unnatural for those who sympathize with her political and social development to be suspicious of the influence of the great financial powers of the world in her reorganization.

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Of course it is philosophically unjust to consider that the Six Powers in their relations to China are guilty until they are proved innocent; but students of recent English history have not forgotten how even so fine and human a type of statesman as Lord Palmerston was led, by the power of British finance which he was unable, or thought he was unable, to resist, to promote the unjust opium trade with China. The moment that the Six-Power Groups make it clear to the world that they are determined to defend China from partition we shall support them heartily.

The Conference of Progressives in Chicago

If a victorious party, in the flush of its triumph, with the prospect of a successful administration of the Government, were to hold a ratification meeting for the exchange of mutual congratulation and for the consideration of methods in the exercise of governmental powers, it would be an unusual and noteworthy event. There was such a gathering last week at Chicago—the only difference being that the party whose representatives assembled was not a triumphant party, but a defeated one, and, with the exception of two or three States, had little or no governmental power intrusted to it. On Monday, Progressives from various parts of the country began to gather. On Tuesday morning several hundreds of them, representing all the States in the Union, crowded the great ball-room of the Hotel La Salle. The observer, whether a believer in the party or not, could not fail to notice the fact that these people, men and women, were devoted to a cause in which they thoroughly believed. One observer, not a supporter of the party, remarked upon another feature of this assemblage—the character of the individuals of which it consisted. This was not a convention in any sense. Those who attended it were not delegated representatives. The members of the Progressive National Committee were, of course, for the most part there, and many State chairmen, county chairmen, and members of State and County Committees. There were also, however, many members of the party who had no official position. The Conference, therefore, could take no action with regard to political matters as a Conference. It was what it was called, a "family gathering." Whatever definite action was taken as a consequence of this Conference was taken by the National Committee of the party or the party's Executive Committee. The Conference, however, served as a reflection of the general sentiment of the party membership throughout the country. In that respect it was exceedingly interesting, not only to the supporters of the party, but also to the party's opponents. As they gathered, probably uppermost in the minds of the great majority was the invitation which had been informally extended by certain Republican leaders to the party to enter the Republican fold. The assumption in this invitation seemed to be that the Progressive party was an offshoot or faction of the Republican party, that its distinctive object was ephemeral, that it was organized for the purpose of retaliation against certain Republican leaders, and that, now that those leaders had suffered a severe political defeat, the four million Progressives would only wait the word from Republicans to return to the old party. The first reference to this suggestion made it perfectly evident that the informal invitation was emphatically declined. In fact, those who were present were not in the mood even to consider the suggestion seriously. There were two reasons explicitly given. First, that the Progressive party was committed to a certain great programme in which it thoroughly believed, and for which it was determined to contend; that therefore, while the party would welcome to its ranks any one who believed in this programme, and while it would work with any one, whatever his party affiliation, who would promote the programme, it could not consider for an instant any abandonment of its position as a distinctive party, because such an abandonment would be an abandonment of its convictions. Second, that the party was not composed solely of those who had formerly voted the Republican ticket, but of a considerable number of those who in times past had been Democrats. As was natural, the Chairman of the National Committee called the Conference to order when it first assembled on Wednesday morning, and the party's candidate for the Presidency in the recent campaign, Mr. Roosevelt, made a speech expressing his view of the present situation. The Conference then proceeded to the consideration of two subjects, one the furthering of the principles and policies in which the party believed, and the other the maintenance and financial support of the party as a working force. A plan to deal with the first subject was offered by Miss Jane Addams, of Hull House,

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Chicago. This plan covered the purpose of extending a knowledge of Progressive principles, and, so far as possible, embodying them in law through whatever agencies might be available. Her plan comprised the establishment of what is called the Progressive Service, comprising the six following bureaus: Education and Publicity, devoted to the creation of public sentiment: Legislative Reference, devoted to the expert task of providing bills and presenting them to legislative bodies; Social and Industrial Justice, for the further study of questions under this general head; Conservation, for the study of conservation questions; Cost of Living, which would include in its subjects the tariff and the trusts; Popular Government, including such questions as the initiative, referendum, recall, suffrage, etc. According to this plan there would be a Chief of the Service and a Director of each subsidiary bureau. A plan regarding the other subject—the maintenance and financial support of the party—was then proposed by Dr. Walter Weyl. He pointed out the weakness of the proposal that the Government appropriate money for the use of political parties, and cited in contrast the advantages of the plan followed by certain parties in other countries, and the Socialist party in this country, under which members contributed to the funds by regular payment of dues. For the rest of the time the Conference was transformed into what was practically a public forum, at which suggestions were received from a great number of speakers. These suggestions were referred to the Progressive National Committee as the only body that could take action. At the close of the Conference the National Committee met, chose New York as the permanent party headquarters, adopted virtually Miss Addams's plan with regard to the Progressive Service, adopted rules applying to itself the principle of the recall, and submitted a plan with regard to financial contributions for the immediate needs of the Headquarters and the Progressive Service.

The Freedom of the Press

If the bald proposition were made by itself that the United States Government should exclude from its mails papers advocating prohibition on that ground solely, the protest on behalf of freedom for the press would be universal. The right of Congress to do this was maintained by the Solicitor-General of the United States in arguing before the Supreme Court a case growing out of recent legislation intended to increase Federal regulation over the mails. The words of the Solicitor-General (we quote from a report in the New York "Sun") were as follows:

> We submit that Congress has the unrestrained power to say what, in its opinion, is so hurtful to the public welfare that it should not pass through the mails; and that it may enforce that opinion without its correctness being subject to judicial review. . . . It surely may prescribe any conditions concerning the mail matter itself, whether as to size, weight, *character of contents*, purposes for which sent, etc. . . . If such views [those of a newspaper's owners] are expressed in the paper, Government can doubtless exclude them, just as Congress could now exclude all papers advocating lotteries, *prohibition*, anarchy, or protective tariff if a majority of Congress thought such views against public policy.

The distinction between such absolutist control of the press and that which the United States Constitution forbids as "abridging the freedom of speech or of the press" seems to many to be one of shadow and not of substance. Mr. James M. Beck, in maintaining in behalf of the press the fallacy of the dogma propounded, quoted Daniel Webster's utterance when an attempt was made to exclude anti-slavery papers from the mail: "Any law distinguishing what shall or what shall not go into the mails founded on the sentiments of the paper and making a deputy postmaster a judge, I should say, is expressly unconstitutional." The fact, however, that such power as the Solicitor-General ascribes to Congress could be used for the injury of the people is not of itself a proof that it is unconstitutional, or even that it ought to be made unconstitutional. Congress has many powers that it can abuse. The way to prevent the abuse of those powers is not to take them away by Constitutional provisions but to elect a Congress that will not abuse them. Whatever the theoretical rights of Congress may be, any practical attempt to exclude expression of opinion or belief which did not actually incite to crime or revolution would meet swift condemnation from the people.

James Wilson's Sixteen Years of Service

The American Government does not exist merely for the purpose of governing. It also exists for the purpose of benefiting those it governs. This has been emphasized, as much as anywhere else, and perhaps more, in the Department

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of Agriculture. When the Department was formed, its first Secretaries did what they could towards obtaining statistics concerning the production and movement of crops. But when Mr. Wilson took charge, he saw that the Department, in order to be entirely efficient, should be something more than merely a statistical bureau. Accordingly, we find pages in his reports devoted to such a subject as Agricultural Credit, for instance, as many more devoted to the Weather Bureau, and very many devoted to the other bureaus that have sprung up during his administration—those of animal industry, of plant industry, of soils, of entomology, of biological survey, etc. Let us take the subjects treated in the first bureau alone and we will find that they cover meat inspection, horse and cattle-breeding, sheep and goats, poultry and egg investigations, the eradication of animal diseases, especially tuberculosis and hog cholera, the distribution of vaccine, dairy-farming, manufactures and research laboratories, milk investigations, and the export and import of animals. To the various bureaus there is always to be added the Forest Service, and the report this year is of particular interest owing to the impending assault of the Democrats in Congress on Federal ownership of forests and in favor of their favorite States' right doctrine. Thus, while Mr. Wilson has been criticised for some limitations, he has accomplished a very great work in emphasizing the diversification of agriculture, especially in showing how land, to be truly efficient, should produce different kinds of crops. In this Mr. Wilson gave as much rein as possible to the scientists and investigators under his control. As he says of the Department:

> During sixteen years it has progressed from the kindergarten through the primary, middle, and upper grades of development, until now it has a thousand tongues that speak with authority. Its teachings, its discoveries, and its improvements are permeating the national agricultural life. The forces that are at work must cause ever-increasing results.
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> The great and growing movement carried on by the Department for agricultural betterment has not been sustained solely by one man or by a few men. A choice corps of scholarly experts in their special lines of endeavor has been growing in membership, in breadth of view, and in the practical application of their efforts. They have been and are men both good and true, men with high ideals, often sacrificing greater remuneration and private employment for love of the great results of their public service.

Agriculture and Character

Now as to agricultural production. During these sixteen years it has advanced from an annual value of about four billion dollars, and ends with a production for this year worth over nine billion five hundred million. Sixteen years ago, as the Secretary writes, "farmers were loaded with debts that were a painful burden. . . . The farmer was a joke of the caricaturist." But "now he is like the stone that was rejected by the builder and has become the head stone of the corner." The production from the soil and the farmers' live stock has grown to more than twice the value of the wealth produced on farms even as late as 1899—and during the sixteen years the farmers' wealth production has increased by no less than 141 per cent. The chief crops, in value, are now, in order, corn, hay, cotton, wheat, oats, potatoes, barley, tobacco, flaxseed, rye, rice, buckwheat, and hops. All of the above cereals, except wheat and rice, produced their largest crops this year. Live-stock products now amount to a third of the value of the annual wealth production of the farm. Interesting as are these results, our interest in them is far outdistanced by the thought that the greater production of crops is the most effective move toward a reduced cost of living. The greater crop movement has been more remarkable in the South than elsewhere, because the South has needed it most; and hence the Department made there its greatest effort. The result has been a gratifying increase from the South in food supplies. But this is only the material part. The Southern farmer has been taught self-reliance, and to help himself in so far as related to the practices of the farm; any effort made to help him by mere object-lessons in which he did not actively participate was found to be a failure. The scope of the work has been gradually enlarged from simple demonstration in cotton culture to a comprehensive system of instruction in general agriculture, including the organization of boys' corn clubs and girls' canning clubs. There are now enrolled in the boys' clubs nearly seventy thousand boys, and in the girls' clubs about twenty thousand girls. While all the Department's work seems not only an economic but a very human endeavor, this work among the boys and girls of the South has been, to our mind, of most value, for it has not only increased production prodigiously, it has also developed character. A Department with about twenty-four hundred

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employees in 1897 has increased to one now having nearly fourteen thousand employees. That this is not merely a bureaucratic increase may be inferred from the fact that in 1897 there were but about five hundred requests a week for department publications; now every week brings no less than fifty-two thousand requests. Of all this force of men, and of all these various engineries, Mr. Wilson has been the directing and responsible head. He approaches retirement at the age of seventy-seven with a double distinction. Under him, his Department has seen a development and a diversification such as has no other department; and he has the longest record ever made by a Cabinet officer. He has served continuously for sixteen years.

Worse Than Useless Giving

Some of the daily papers have amused themselves by facetious comment on a word newly coined—"Spug." There is nothing at all amusing in the facts that have called into existence the Society for the Prevention of Useless Giving, from the initials of which the word is made. One kind of giving against which this Society is earnestly striving is worse than useless, for it is a kind of blackmail. In some of the great stores, for instance, it appears that the clerks are called on by collectors who are gathering together money to make Christmas presents to persons in minor authority in the store. Giving of this kind is almost obligatory, and the girls who have been subject to this exaction fear to lose their places if they refuse to contribute. Even where this kind of pressure is not brought, the collection of money for this purpose is an unfair burden on the girls, and in some known cases has been carried to an extravagant point. We have been told, for instance, on good authority, of one young saleswoman on a weekly salary of twelve dollars, who gave for presents in the store the (to her) immense sum of seventy-five dollars, and of another who, having been independent enough to refuse to give five dollars, has been boycotted by others. It was in such instances as these that the Society for the Prevention of Useless Giving took its origin. It was a natural outgrowth of the Vacation Savings Fund which encourages saving for self-supporting women in New York, and has now on its books over six thousand women, who have deposited thirty thousand dollars. The kind of Christmas presents above described are not unlike presents made to teachers of schools. This kind of giving is usually an embarrassment to the teachers, and is an unfair burden to many of the parents and pupils. The practice has, we think, generally been abandoned, although it still exists in some places and at this season of the year often produces ill feeling and local agitation over the question. Apart from the question of semi-obligatory useless giving, the new Society points out in all its literature the evils of indiscriminate and extravagant presents at Christmas, and emphasizes the fact that Christmas is in its essence not so much a time for present-giving as for showing good will in all sorts of ways. It adds: "The charm of a gift lies wholly in the fact that it is given by a friend. It ought to show unselfishness, some personal effort to please by thoughtful selection, appropriateness."

Better Housing: Improved Health

The problem of housing is one of the most human and humane of problems. Last week occurred an important step in the crusade to secure better residential conditions for the wage-earner. The occasion was the Philadelphia Housing Conference. There were two hundred delegates from all parts of the State. But, as the evil transcends the bounds of any State, so the addresses were of a character to be suggestive to those who deal with the evil in other States. The address of Mr. Lawrence Veiller, the Director of the National Housing Association, was notable because it brought out the fact that the things which strike the experienced as showing bad housing are not so detrimental to health and morals as other things not so evident on the surface. Mr. Veiller said, as reported:

> For instance, a house may present a dilapidated appearance from the outside, have a leaky roof, clapboards and shutters off or hanging by a single hinge. But dilapidation is not nearly so dangerous as bad plumbing. Then there is the evil of the vault, which cannot be overestimated. In fact, I consider it the greatest evil in the country, and the most potent source of disease in America.

Concerning another phase of the situation, Dr. Bliss, editor of the "Encyclopædia of Social Reform," asserted that unsanitary environment was driving the girls to the dance-halls and the men and boys to the saloons; thus an overwhelming number of the girls of New York City were known to

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frequent dance-halls, where their associations could not be said to be elevating; but, he asked, where else were they to go? They craved society, and rightly so. If they went to certain places provided by social workers, they were patronized, and, as free American girls, they resented it. Dr. Bliss advocated following the plan already adopted by several German cities, Berlin and Ulm, for instance, where the municipality owns a large proportion of the area of the city and encourages the building of low-priced homes on the land, which it sells and leases at cost to those who improve it in this manner. This is certainly far better than the erection of homes on so-called "easy payment" plans, where the builder is practically at the mercy of land speculators. If this were done, our cities might be better compared with the best municipalities abroad. Certainly it would lessen the charge of such a keen critic as Mr. Bryce that the main trouble with American civilization lies in the government of our cities.

Sunday Attendance at Art Museums: Europe

The Sunday attendance at our art galleries and museums is increasingly and gratifyingly large. In New York and Chicago it amounts to a third of the total attendance; in Buffalo and Toledo to two-thirds. This might indicate that our custom may ultimately follow that of Europe, where, with the exception of London, Amsterdam, and Berlin, the museums are generally opened Sunday mornings as well as Sunday afternoons. They are not open Sunday evenings, or any evenings, because most of them have no facilities for artificial lighting. In London the National Gallery, the British Museum, and the South Kensington Museum are open after 2 P.M. In Amsterdam the Ryks Museum is open after 12:30 P.M., and in Berlin the Old and New Museums and the National Gallery are open after 12 M. In the other cities, however, a more liberal plan prevails. In Paris the Louvre, Luxembourg, Cluny, and Arts Décoratifs; in Munich the Pinakothek and Glyptothek; in Milan the Brera and Castello; and in Florence the Uffizi, Pitti, and Bargello, are all open on Sunday morning. Thus, on the Continent, those who wish to visit the museums on Sunday have, as a rule, ample opportunity for so doing. On Monday, however, there is generally a different schedule from other week days, in order to give opportunity for a thorough cleaning of the museums after the visit of the Sunday crowds. They would be cleaned at night if they were equipped with facilities for lighting. In some cities, as in Paris and Amsterdam, the museums are closed entirely on Monday. In others they are open a little later in the morning; in others still they are open all day after ten o'clock, the cleaning being done very early in the morning. Many American directors believe that our galleries and museums should be open all day on Sunday, and one of them writes to The Outlook as follows:

> Our Museum is never without a guard. On Sunday mornings we leave instructions that if any one from out of town comes, or any one of the members who cannot visit the gallery in the afternoon comes, he or she shall be allowed to enter. Monday mornings we always allow strangers to enter, even though the cleaning is going on. We leave Monday mornings free to clean the gallery after the great crowds which always frequent museums on Saturday and on Sunday afternoons. . . . Personally I do not believe in ever closing a museum.

Sunday Attendance at Art Museums: America

The Outlook's recent editorial on the attendance at art museums, in which the Sunday attendance was mentioned, has elicited some interesting correspondence indicating three prevailing opinions on the subject. The first is that the museums should be closed on Sunday; the second, that they should be open half of Sunday; and the third, that they should be open all of Sunday. The first is based on the supposition that those who have no time to visit the museums during week-days could visit them during the evenings of the week, were the museums so opened—as they should be; it is also based on the assumption that otherwise there would not be one day's rest in seven for the museum employees; in other words, that the museums could not be opened on Sunday unless they had two sets of guards, which of course would be expensive. According to the second opinion, while the guards of a museum should not be asked to give up all their Sundays, they can come at one or two o'clock on Sunday and remain until five or six o'clock, for extra pay and without very great hardship. The third opinion is that the museums should be opened all day on Sunday, and that the guards can "make up" the time for rest by taking it on Monday, the museums being closed on Monday, as in Paris. The secretary of one of our museums writes: "We have overcome the difficulty of our guards

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working seven days a week by having one extra guard for every six men. In this way the extra man gives each of the guards one day of each week." In addition, there is the question of cleaning. If the museum is to be opened all the week and all day Sunday, when can it be cleaned? This could be done Monday mornings, as in Europe. A more reasonable objection is that our museums would not have many visitors on Sunday morning compared with those on Sunday afternoon, because Sunday morning is a time generally set aside for church attendance and home life, whereas Sunday afternoon would be preferably the time for visiting the museums. Moreover, if the museum were opened on Sunday morning, it might seem like setting up opposition to the churches. Some of those who oppose Sunday morning opening would, as an offset, favor extending the time into the evening—a good idea. Such a plan is in force at the Art Institute of Chicago, which is, so far as we know, the only museum in the world open on Sunday evening. While our museums may ultimately be open all day Sunday, the custom of Sunday afternoon opening is probably the one wanted by most visitors at present.

A Good Example

In recent investigations in New York City as to the prevalence of vice it has been repeatedly stated that gambling-houses and other evil resorts were in many instances owned by men of at least nominally high standing and of great wealth who in many cases were entirely ignorant of the character of their tenants. Where this ignorance exists, it is due entirely to the fact that often such men put their property in the hands of others and pay little personal attention to its management. We are glad to note in the papers of last week that Mr. Vincent Astor, who only last month became of age and took over the large estates which have been standing in his name since his father's death, has undertaken what is described as a minute as well as a general inspection of all his properties, with the purpose of finding out whether or not any are used for wrong purposes. The personal investigation seems to have been made quietly and without suggestion from others. It has every appearance of being a genuine and unsensational attempt by a property-owner to inform himself intimately and thoroughly of the conditions of the property for which he is ultimately responsible. Such an incident is encouraging in itself, and may well afford an example to other large property-holders.

The Young Men's Christian Association and the Panama Canal

A new demonstration of the growing demand for social, religious, and recreative influences and conveniences by large numbers of American men isolated geographically, from the nature of their work, will reach its culmination in the late summer of 1913, when the waters of the Pacific and Atlantic Oceans meet in the Panama Canal. The Young Men's Christian Association will then have proved, if proof were necessary, its ability also to perform a colossal feat—that of surrounding a vast army of men working and living under the most trying conditions with personal conveniences and comforts, human requisites, sufficient to keep them contentedly at their tasks. The Association has consistently "followed the flag" since the Spanish-American War; its work among the soldiers was no less distinguished than that of the Red Cross or any other agency having to do with the human side of armies. In the days which followed the American occupation of our Pacific possessions the organization had a thoroughly salutary effect as a factor in the social and moral life of the islands. Its trained secretaries also followed close upon the commercial awakening of Japan and China, and are to-day prominent in the development of those two countries. While virtually a foreign field, the Panama Canal offered difficulties rarely found abroad. Conditions of climate, sanitation, and general surroundings in which American engineers and artisans were forced to live and work during the early days of Canal building were such that few native Americans had the hardihood or the nerve to undergo them. In fact, the men were in a state of exodus when the Young Men's Christian Association secretaries arrived there to establish their educational, social, recreational, and religious facilities and equipment. Mr. A. Bruce Minear, railway secretary of the International Committee, who was sent to the Canal Zone to investigate conditions and establish Association work, makes the statement that the workmen were returning by the first boats to the States almost as rapidly as they arrived.

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The problem of stemming this return tide had been as perplexing as the problems of engineering and sanitation. But the Association came with a solution; the effect was soon apparent. The workmen stayed to finish the job. To-day every department of the successful, aggressive Association plant flourishes there, with no abatement in activities due to the tropical heat. Indoor and outdoor athletics, classes in all educational branches, religious meetings and Bible study, entertainments by "home talent," imported lectures and entertainments, recreational games, amusements—even ice-cream soda fountains—characterize the work of the Association on the Canal Zone. In some communities the membership is as high as ninety-five per cent of workmen and the buildings are centers from which the social and religious activities of the people radiate. The fifteen secretaries, trained for their work, are in reality "moral engineers" who have cultivated the moral sentiment which originally was so conspicuously absent. This is the first time the Government has ever provided in such a thorough manner for the social and physical welfare of its employees, but officials are now convinced that the expense assumed for buildings, equipment, light, water, repairs, and salaries for secretaries is really a high-interest-bearing investment. It seems doubtful, indeed, if Colonel Goethals could have saved time so enormously without the aid of this work. Judging from this present success, perhaps it is not too much to expect that all future Government enterprises in which regiments of workmen are engaged will include the employment of Young Men's Christian Association secretaries and the maintenance of properly equipped buildings.

The American Civic Association

The recent annual Convention of this vigorous organization, held in Baltimore for the good of that city, emphasized again the growing strength and practicability of the civic impulse in America. Men and women from many States and from Canada came together, not to recount hackneyed experiences, but to present concrete statements of actual advances in that sort of community betterment which makes for the highest citizenship. The keynote of the present day effort was struck in President McFarland's annual address on "Not Only the City Beautiful," in which he argued for community advance upon a plane which makes of mere beauty an incident to the provision of all that tends to true individual and collective working efficiency. Miss Miller's illustrated experiences in the provision of a place for children in city planning continued the humanitarian note, while Mr. Parker's presentation of his novel scheme, which is in actual operation, for using only one-fifth of the calculated average recreational time and expenditure of the public to make a great park system more useful and also entirely self-sustaining, offered a new resource for combating wrong and ill health. Wasteful coal smoke, disease-carrying flies, and the distressingly blatant billboard came in for adequate attention. There was reiteration at many angles of view of the need and value of wise community planning. The need of the Nation for planning and concrete management in connection with its constantly assailed and yet unorganized National parks was brought out by Secretary of the Interior Fisher, at a session over which he presided, while the Hon. James Bryce, the retiring British Ambassador, delivered the notable address on the future of our National parks which was published in The Outlook of last week. A pleasant tribute was paid to Mr. Bryce when he was, at the following session of the Convention, made the third honorary life member of the Association, his fellows being Mr. Roosevelt and Senator Theodore Burton. In a notable symposium on capital cities, Mr. Walter Burley Griffin described and illustrated his extraordinary plan for the new capital of Australia, for which he won first prize in a world competition. The completeness of provision for a national capital, from every standpoint of use and life and dignity, in its relation to the features of the land and the location, gives a fair hint of what might be if ever we should make cities as wisely as we know how in America. Through all the sessions of the Convention there flowed the strong current of earnestness, practicability, and enthusiasm which has made the American Civic Association an organization of such great value to America.

Scandinavian Art

At the American Art Galleries in Madison Square, New York City, the American Scandinavian Society has opened an art exhibition to which general attention should be directed.

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It is perhaps the first occasion when the three Scandinavian countries—Denmark, Sweden, and Norway—have united in such an endeavor. This exhibition is under the patronage of Kings Christian X of Denmark, Gustaf V of Sweden, and Haakon VII of Norway. They have delegated as their representatives, respectively, their Ministers to the United States, Mr. Brun, Mr. Ekengren, and Mr. Bryn. Americans know little about Scandinavian art. The little that they know is, for the most part, represented by Anders Zorn, the Swedish painter and etcher. Zorn's peasant types have made us acquainted with Swedish life as well as Swedish art, and there has been from the first for this painter's work an enthusiasm which, while never a "craze," has been a steadily growing appreciation. But another name in Swedish painting may now take high place. We refer to Prince Eugene, brother of the reigning monarch. Prince Eugene was born in 1865. Princely in his attitude towards the welfare of the people, especially of those engaged in the arts and crafts, he himself has also been a notable worker in the arts and crafts. He is specially well known as a landscape painter, and any one who has journeyed in Sweden and enjoyed the loveliness of the landscapes there, as distinguished from the more rugged scenes in Norway, would appreciate the sincerity of the art displayed on Prince Eugene's canvases. The most noted Swedish painters after these two are doubtless Larsson and Liljefors—one a *genre* artist and the other an animal-painter. Turning to Norwegian painting, there is of course the distinguished name of Gerhard Munthe, who, more than any one, seems to give adequate expression to northern mythology and history. The place of honor in the Norwegian room is held by the interesting canvases of Edvard Munch. As to Denmark, painting there is now apparently under the influence of the Spaniard Sorolla, if we may judge from the emphasis put on sunlight and atmosphere by such painters as Hammershoi and Willumsen. It seems strange that the Scandinavian countries are not stronger in sculpture than they are, for from early ages their wood-carving has been notable. The present exhibition, while indicating interesting evidences in such sculpture, does not show that any one in the three countries is now doing any work to be placed in the same class with that of the mighty Dane Thorwaldsen—doubtless the greatest name in all Scandinavian art.

WANTED—A CAMPAIGN OF EDUCATION

What the country needs for the next three years from the Progressive party is not a National political campaign, but a National campaign of education. The report of the recent meeting of Progressives in Chicago given on another page indicates that the leaders of the Progressive party understand and appreciate the difference. It is much like that between the work of the soldier on the battlefield and that of the recruiting sergeant at home. The soldier has to fight an enemy; the recruiting sergeant has to persuade the uncertain, the hesitating, the indifferent.

There are a great many voters in America who believe in government of the people, for the people, by the people, who do not believe in the Progressive party; a great many who are progressive in spirit who are not party Progressives. Some have been too long identified with one of the old parties to break easily away from it; some believe in the Progressive principles, but for one reason or another distrust the Progressive leaders; some do not understand the Progressive platform—it is all new and strange to them; some accept it as a whole, but demur to particular planks and will not accept the party because they cannot accept all its proposals; some are simply too busy about private concerns to have studied the questions involved, and continue in the old way because it is the easiest way.

Those men are not to be fought; they are to be persuaded. The ties which attach them to the old parties are to be gradually and gently loosened; their personal prejudices removed by better information; the platform which they do not understand explained and interpreted, over and over again, until it no longer seems new and strange; the difference between its fundamental principles and its special methods expounded, so that they can accept the principles even though they do not accept all the methods; their indifference overcome by pointing out the fundamental importance to the people of the questions involved.

Two concrete illustrations may serve to make our meaning clear.

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The first plank in the Progressive platform affirms that "behind the ostensible Government sits enthroned an invisible government, owing no allegiance and acknowledging no responsibility to the people," and that "to destroy this invisible government, to dissolve the unholy alliance between corrupt business and corrupt politics, is the first task of the statesmanship of the day."

This is a fine statement of a fundamental principle. Senator Beveridge's illuminating phrase "invisible government" has made it visible to thousands of his fellow-citizens. But there are still thousands of voters in America who are quite unconscious of any invisible government, and are only vaguely conscious of any unholy alliance between corrupt business and corrupt politics. They have heard of "ward heelers," and have a vague impression that "ward heelers" are very bad men. They have read of Tammany Hall and of the Philadelphia Ring, and wonder why New Yorkers endure the one and Philadelphians the other. There is doubtless a "boss" in their county, but they have never met him, or, if they have, were impressed by his courtesy or possibly are indebted to him for a favor. They have never had to bribe a policeman or a sanitary or building inspector. The special interests which their county boss serves are remote, or seem so to them. They do not know that his influence has helped to prevent them hitherto from getting their packages by parcels post both more speedily and more cheaply than they have been able to get them by the express companies; that his influence has helped delay the revision of the tariff and the regulation of the Sugar Trust, and so kept up the prices which they pay to the grocer and the dry-goods merchant; that his influence has given them roads ten per cent poorer and twenty per cent more costly than they might have had from an honest State administration; that the local paper on which the voter depends for his political information is mortgaged to the boss and controlled by him, and that the voter gets just so much information or misinformation as the boss chooses. What this voter needs is lectures or literature, or both, which will explain to him what the invisible government is, tell him what the invisible government is doing, and show him exactly how the invisible government is affecting his pockets.

Nor is this enough.

There are a great many voters who do know about the invisible government and what it is doing, and who are as desirous to rid the country of its baleful power as the most enthusiastic Progressive. But they do not believe in the remedies proposed by the Progressive party—direct primary, short ballot, initiative, referendum, and recall. This is all new to them. They think it is new in political history. Their remedy is independent voting. It may be defined briefly thus: "If the boss nominates a bad man, scratch the ticket and vote for his opponent; the power of the boss depends upon the voters, and the voters can compel him to be decent if they will." The Independent is not persuaded that there is any need for a new party. His plan is, Reform the old party from within.

Until last summer independent voting was the remedy for boss rule recommended by all reformers. That over four million voters have concluded that independent voting is not an adequate remedy is extraordinary. There are probably at least as many more who are opposed to boss rule but still think independent voting is an adequate remedy. One object of a campaign of education should be to persuade these voters of the inadequacy of independent voting as a remedy for boss rule, a truth of which most of the Progressives were persuaded less than twelve months ago.

In special localities and in local elections there must doubtless be men against the invisible government. Perhaps a general campaign against the invisible government may be necessary two years from now. But in the meantime the best way to conduct a campaign against the bosses is to conduct a recruiting campaign of education—a campaign which will explain to the average voter what the invisible government is; how the invisible government works; and why direct primaries, the short ballot, the initiative, referendum, and recall are effective instruments with which to overthrow it.

The other great demand of the Progressive platform is for social justice. It is not necessary for us here to specify the particular wrongs to be righted, most of which have grown out of the factory system. That these wrongs exist and continue is due rather to ignorance and a false political system than to any conscious spirit of injustice. Half the world does not know how the other half lives. If the American people have not heeded "the cry of the children," it is

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because they have not heard the cry. The facts brought together and presented to the Supreme Court of the United States in the extraordinary brief of Louis D. Brandeis proved to the satisfaction of that conservative tribunal that unlimited hours of work by women are destroying the life of the Nation, because destroying the possibility of wifehood and motherhood in the women workers. If the American people have as yet paid but little attention to these facts, it is because they do not know them. The newspapers are too busy reporting individual homicides to pay much attention to wholesale homicide.

It should be the work of a campaign of education to tell the progressive half of the American people how the other half lives; to acquaint them with the social injustice perpetrated under the forms of law; to make them hear "the cry of the children;" to voice to them the plea of American women for the right to live womanly lives that will make it possible for them to become wives and mothers.

Nor is this all.

The American theory, borrowed from a past age, proved by experience to be false, and yet half believed in by more than half the American people, is that every man can take care of himself if he is left free to do so. Thus the average American is very slow to accept any method of governmental regulation which puts limits on the industrial liberties of the individual. The campaign of education for social justice must not merely show the prosperous half of the people how the other half lives, but must also convince them that it is the duty of the Government to protect the weak, both against the intentional injustice of the strong and also against the unintentional and unconscious injustice of our modern industrial system.

What is wanted now is not a political campaign waged on the assumption that both the Democratic and the Republican parties are committed to the perpetration of social injustice and political corruption, but a campaign of education carried on upon the assumption that the majority of Americans, whatever their political affiliations, are not willingly supporters of either political or social wrongdoing—a campaign the object of which will be to explain what these social and political wrongs are and to point out to the people what methods can be employed to achieve a real and lasting political purity and social justice.

GOODNESS IN BEAUTY

The following letter, written by the Director of the Carnegie Institute in reply to one addressed to him by the Editor-in-Chief of The Outlook, was not originally written for publication, but we have obtained permission to give it to the public:

Carnegie Museum,
(Department of the Carnegie Institute,)
Pittsburgh, Pennsylvania, U. S. A.

Your remark that the "movement for the development of art in this country appears to be one of the hopeful signs of our national life" interests me. I hope you are right, but, being an artist myself to some extent, familiar with the artists of the world, some of whom are "the salt of the earth," but others of whom are a decidedly queer lot, "I hae me douts." The reading of history tends to show that when a people become wildly addicted to art there has not been, as a rule, a corresponding progress in morals. I love the beautiful, and wish all men derived from it that which it is intended to teach; but beauty in form and color, unless accompanied by beauty of soul, is a vain thing. After all, "it is *righteousness* that exalteth a nation," and in these days, when so many in high places and in low places do not seem even to understand the teachings of the Decalogue, I feel no increment of hope when I see these same lawbreakers either buying masterpieces or, when they cannot buy them, spending their time in admiring them in the possession of others. Yes, let us cultivate art, but what this country needs is an infusion, it seems to me, of some of the fearless honesty in word and deed which characterized our forefathers, and an anointing with that spirit of love the eulogy of which you and I know by heart as it is recorded in the thirteenth chapter of the First Epistle to the Corinthians. If the Corinthians, in whose ancient city art flourished, needed to hear such words as those of Paul, much more the great masses of our heterogeneous population, who are not so much given to emulate the art of the old Greek capital, which made it famous, as the vices which made it infamous.

With very kind regards, I am,

Yours very truly,
W. J. HOLLAND,
Director Carnegie Museum.

We absolutely agree with Dr. Holland that love of beauty is no substitute for righteousness. It is quite possible for an age, as it is possible for an individual, to be both artistic and immoral. And yet it is not true that there is no connection between morals and art. There is a real and vital connection between the two. That this is a general belief is indicated by the facts that the Greeks used the same word to express beauty and goodness, so that the phrase in the New Testament, "good works," might with entire propriety be rendered "beautiful works,"

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and that we in our common language speak of a "beautiful character."

Beauty is harmony. Harmony of sound makes beauty in music. Harmony of color makes beauty in painting. The common chord sounded on the organ has a certain quality of musical beauty. Harmony of color on the painter's palette has a certain quality of artistic beauty. The writer, visiting a manufactory of pottery with an artist friend, was shown a "spoiled" vase: the colors had run together and represented nothing. But the artist was charmed with its beauty because the formless colors were a harmony in color, and the vase was straightway purchased for its chaotic beauty.

But in a picture the beauty involves more than harmony of color. It involves harmony of form and composition. Harmony of composition, of form, of color, all are needed to make the perfect picture.

But more is needed.

The artist, like the musician and the author, is an interpreter of life. The portrait-painter does not merely transfer to his canvas the features of his sitter. If that were all, the photographer would compete with him. If he is a true artist, he discerns his sitter's character and interprets that to the onlooker. The portrait must not only be a harmony of composition, form, and color, to be a great portrait; it must also be in harmony with the character of the original to be a true portrait; and the character of the original must be, or at least appear to the artist to be, a harmonious character to make the portrait one of supreme beauty. Whistler is right in saying that "art should be independent of claptrap—should stand alone and appeal to the artistic sense of eye and ear, without confounding this with emotions *entirely foreign to it*, as devotion, pity, love, patriotism, and the like." But Ruskin is also right in saying that "the whole function of the artist in the world is to be a seeing and feeling creature, to be an instrument of such tenderness and sensitiveness that no shadow, no hue, no line, no instantaneous and evanescent expression of the visible things around him, *nor any of the emotions which they are capable of conveying to the spirit* which has been given him, shall either be left unrecorded or fade from the book of record."

That these two contrasted views of art are not inconsistent will appear to any one who will compare the passages which we have italicized and ponder their meaning. If the artist is painting the portrait of a cynic or a sensualist, he must interpret the cynicism or the sensuality; if the portrait of a devout or a patriotic soul, he must interpret the devoutness or the patriotism. If he does this with efficiency, and his portrait is a harmony in color, form, and composition, the one portrait will be as true art as the other. But that the one picture will be as beautiful as the other can be claimed only by one who believes either that the artist cannot depict character, or that the cynic and the sensualist are as beautiful characters as the saint and the patriot. Franz Hals's picture of the jolly merrymakers exhibited a few years ago in a collection at the Metropolitan Museum of Art may be as true art as the Sistine Madonna. But the world can never be persuaded that it is as beautiful a picture.

Raphael's saying, "We paint nature not as she is but as she ought to be," is a somewhat hazardous course for the artist to follow; nevertheless it contains essential truth. The artist is not a mere copyist. He perceives a life in nature veiled to ordinary observers, and by his art enables them to see it. No one who has studied Monet's pictures of the Thames Bridges will ever look upon the London atmosphere as he once did. We by no means get all the value of Monet's service to mankind by merely looking at his pictures. He teaches us how to look at nature. Under his tuition we also become "seeing and feeling creatures." "Consider the lilies of the field," said the Master, "for Solomon in all his glory was not arrayed like one of these." The artist enables us to consider the lilies.

We think, then, that the art development which has characterized the last twenty years of our National history is a matter for self-gratulation. It indicates that the American people are beginning to see something else in a forest than so many cords of fire-wood or so many feet of lumber; something more in the waterfall than a blind giant to grind our grists for us. Love of beauty is no substitute for a love of righteousness; but neither is a love of righteousness a substitute for a love of beauty. Surely the love of righteousness is far more important than the love of beauty, as the foundation of a house is more important than the frescoes on its walls. But the nation which has both love of righteousness and love of beauty has a fuller and richer life than the nation whose

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people are blind to beauty, however masterful their consciences. And he who believes, as we do, that the divine Lawgiver is also the Creator of the world of beauty may also well believe, as we do, that the artist as truly as the preacher makes us acquainted with our Father.

A WORD ABOUT OURSELVES

Among the advertising pages in The Outlook for November 30 there appeared a statement by the publisher regarding some of the articles and editorial features which it is believed will make The Outlook of special interest to its readers during the year 1913. We think a word of explanation from the editors regarding the publisher's announcement will interest our readers.

The field which The Outlook endeavors to cover, and its avowed purpose in carrying on its work, make it not only impossible, but undesirable from the reader's standpoint, that an elaborate and inflexible programme of articles or of subjects should be prepared and promised beforehand for any given period of time. The purpose of The Outlook—and, however difficult it is to express in a single brief phrase the characteristic aims of an individual or a group of individuals, we shall here try to look at ourselves objectively and venture upon a definition of our aims—the purpose of The Outlook is to interpret life. Perhaps it is a platitude to say that life is a continuous and ever novel succession of events, phenomena, and experiences. No man to-day can foretell the events and currents of activity of the year 1913. This is the reason why a journal like The Outlook cannot wisely or successfully propose to its readers an elaborately arranged programme. The main thing that we have to do, the main thing we believe our readers want us to do, is to report the events of the year as they occur, and to interpret them in accordance with what we believe to be the principles that underlie the ever-developing life of the human race in this universe.

Even the articles which we select from those submitted to us, or which we ask particular men and women to write, who are specially fitted to discuss the subjects assigned to them, are chosen beforehand in accordance with this general purpose. For example, the "Pete Crowther" stories deal with the adventures and the practical philosophy of a traveling salesman in commercial life. Now the commercial life of the American people forms a large and important part, both in bulk and in influence, of their whole living, breathing, and thinking life. It is our belief that altruism, imagination, poetry, prophecy, and visions of the spirit form a surprisingly influential element of American commerce. Pete Crowther's philosophy will be found to be not only eminently practical but to have a very decided spiritual quality underlying the vigor, picturesqueness, and even slang with which it is expressed, and Pete Crowther is a real, red-blooded man withal. These stories by Mr. Elmer Ferris which the publisher's announcement promises for 1913 have been chosen because we profoundly believe that nothing worth while doing is done in life which does not have in it the element of poetry, imagination, and spiritual vision.

No man can live his own life with all possible completeness, interest, and happiness, unless he knows how other men live and what his relations to other men in other parts of the world are. For that reason Mr. George Kennan has told us something about the Japanese during the past year in a series of articles which, judging from the letters and personal comments we have received, aroused widespread interest. During the first few months of 1913 Mr. Hamilton W. Mabie will be in Japan, delivering a series of lectures at some of the Japanese universities. He will continue this interpretation of Japan by giving some account in the pages of The Outlook of the impressions he receives of the Japanese people, their past, their present, their future, and the place they occupy and ought to occupy in the great human family of civilized nations.

The laymen of the country, as well as the lawyers, are more than ever before asking questions about our judicial system. Is justice delayed in the courts? Or is it obstructed? Is there too much red tape in judicial procedure? Shall the people have more opportunity than they now have of cutting this red tape when they think they are unfairly bound by it or snarled up in it? Mr. Frederick Trevor Hill will tell a series of stories in The Outlook, based on his own actual experiences as a lawyer, which will both raise some of these questions and answer them. They were written and they will be published in accordance with our desire both to interpret and to contribute to our readers' own interpretation of daily actual life.

To those who believe in Mr. Roosevelt's

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altruism, skill, and statesmanship, we need hardly say anything about his autobiographical reminiscences which will appear in these pages during the year 1913. May we be permitted to say a word to those who do not believe in him—to those who dislike him? Let us assume for a moment that he embodies in his striking personality all the dangerous elements of American life—unrestrained power, the tendency to act first and think afterwards, the eager desire to win by fair means if possible, by any means if necessary. Ought not the intelligent man who entertains these views—with which of course we do not agree in the least—avail himself of an opportunity, when it is presented, to understand those personal qualities which made Mr. Roosevelt at the recent election the accepted leader of four and a half million voters? His "Chapters of a Possible Autobiography" which will appear in The Outlook during 1913 will afford such an opportunity. The first installment is already in our hands, and we do not hesitate to say that it is full of the most unusual human interest. Take one phase of it, for instance. Mr. Roosevelt has both an American and a European reputation as a practical authority on natural history. In his first chapter he tells how, when he was a small boy, an impulse was given to his instinctive interest in natural history by an amusing adventure with a seal; how in making his collection of specimens he saw things only by running against them or stumbling over them, because he was very near-sighted; how the fact that he was near-sighted was suddenly revealed to him one day when hunting wild animals in the country; how his father thereupon got him his first pair of spectacles; how these spectacles revealed to him a world of beauty up to that time unseen and unrealized; and how this experience gives him today a keen and personal sympathy with every effort made by social reformers to improve the conditions of the physical life of American children. Mr. Roosevelt's story is in this way full of anecdote and of touches of humor, and is yet, in our judgment, in the best sense of the word, interpretative.

And yet, interesting as such articles are, they do not, we believe, constitute the most important element in the work of The Outlook. If The Outlook is worth reading at all, it is worth reading chiefly because it is a continuous weekly record, with intelligent comment, of the human life and activities of the time. At this time of the year scores of letters are received daily in this office which express the very friendly and very welcome appreciation of our readers of some particular quality of The Outlook which has been of service to them during the past year. If we, the editors, were to write a letter of this kind to the publisher, it would read some thing like this:

Dear Publisher: It may interest you to know that next to the English dictionary and the encyclopædia, the most useful and most often consulted work of reference in the library of the editorial office may easily be said to be the bound volumes of The Outlook. They constitute a storehouse of facts, statistics, and opinion, both foreign and American, that we cannot find anywhere else. The Panama question comes up, and we want to know some of the details of the Clayton-Bulwer Treaty. We find tnem in The Outlook. The Supreme Court renders a decision on the Union Pacific merger, and we desire to see exactly what the Supreme Court did in the Northern Securities case. We find it in The Outlook. The other day a distinguished lawyer who was preparing an address to be given before an association of lawyers in the West wrote, asking us to aid him in obtaining information about the Progressive views regarding the courts. We sent him bound volumes of The Outlook covering the first eight months of the year 1912, with contributed and editorial articles on the subject marked. In returning the volumes he writes: "I have examined with interest and profit the articles on the courts and the people and the delays in judicial procedure." We do not know where in so brief a compass we could obtain so complete a treatment of the subject. Whatever else The Outlook may be, we certainly find it to be a useful reference library.—THE EDITORS.

It is possible that this article, in which we have discussed our own work as impersonally as possible, may nevertheless to some of our readers seem too personal. Our only apology is that the Christmas season is preeminently the season when friendly personalities are most appropriate. We should like at this time, if we could, to write a personal letter to every reader of The Outlook, thanking him, thanking her, for that friendly attachment and support which has made our work possible. As it is physically out of the question to write many thousands of personal letters, we venture to ask those who have been patient enough to read to this point to accept this article—in which we have thrown off the restraints of editorial convention and have talked somewhat frankly about ourselves—as written in the spirit of a personal letter. It conveys to every reader of these pages cordial wishes for the best joys of the Christmas season.

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THE GOVERNORS' CONFERENCE

A POLL OF THE PRESS

THE United States of America is in some aspects a federation of forty-eight States—forty-eight sovereignties. As the powers not granted by the Constitution to the Federal Government are reserved to the several States, certain subjects fall within the province of State Governments in which uniformity of treatment is much to be desired. Such subjects are, for instance, education, the management of roads, the treatment of convicts; above all, marriage and divorce laws. On all these points "it will not do to secure uniformity of action through the action of the Federal Government," affirms the Lynchburg, Virginia, "Progressive." It thus argues why:

Take a single example of the evil which would result from the Federal control of marriage. Here in Virginia and other Southern States there are stringent laws against the intermarriage of the races. These laws are felt to be wise and necessary in order to preserve the purity of the two races.

Such laws do not exist in many of the Northern States. The moral sense of the country is just now shocked by the marriage of the notorious black pugilist, Jack Johnson, and a white girl. Such a marriage could not take place in Virginia, and it ought not to take place anywhere. A race of hybrids would be a deplorable spectacle in this country. The colored people, if they have any race pride, ought to be as much opposed to miscegenation as the whites. It is not likely that Congress would enact a law forbidding this miscegenation, and therefore, if the Federal Government should assume control of marriage and divorce, miscegenation might be forced on these Southern States, to the disgust and abhorrence of all defenders of race purity.

The first Governors' Conference was called by President Roosevelt in 1908. It met at the White House to consider the subject of Conservation. So immediately evident was the desirability of co-operation that Governor Willson, of Kentucky, sprang to his feet at the close of one of the sessions and said, "Gentlemen, let me detain you a moment." He went to the platform, and there unfolded a plan for a Conference of the Governors, to be called by themselves. This was held at Washington in 1909. The third meeting of the Governors occurred at Frankfort, Kentucky, Governor Willson's own capital, in 1911; and the fourth meeting occurred at Spring Lake, New Jersey, in 1912, under the direction of ex-Governor Fort, of that State, although Governor Wilson had already assumed office. All these meetings were productive of good results. In the first place, they brought many men of many minds together. In the second place, distinct movements were started, quite independent of political party—as, for instance, the position taken with regard to the Inter-State-Intra-State Railway case now before the Supreme Court, in which Governor Harmon, a Democrat, and Governors Hadley and Aldrich, Republicans, were put upon a committee to voice the prevailing sentiment of the Conference.

The Governors' Conference is apparently becoming something of a fixture in our political life. The New York "Tribune" remarks concerning this:

Five years ago it was looked upon with doubt, as not likely to survive more than two or three sessions. But each year has confirmed belief in its usefulness, and it is expected that this fifth meeting will command a more general and continuous attendance of the Governors than any of its predecessors, though, indeed, none of them has been neglected. There is real need of such inter-State conferences, and no other existing agency could supply it. Representatives of the States come together, it is true, in both houses of Congress; but even in the Senate the States are not so much sovereign entities as fractional parts of the Nation, and all the business of Congress has to do with National, not State, affairs. But in these Governors' Conferences the States, through their executives, meet as sovereigns to consider State interests.

At previous conferences of the Governors much has been done of no permanent value because of the lack of proper organization. The controlling idea expressed by Mr. William George Jordan, late Secretary of the Conference, is that of concentrating the wisdom of all for the benefit of each. Hence, as the New York "Times's" regular editorial contributor, "J. C. H.," says, the most important thing now to do is to perfect a permanent organization, with headquarters preferably in Washington. "J. C. H." continues:

This organization should be placed under the direction of a permanent secretary of approved character and competency—not a political underling, but a big man, possessed of strong initiative and never-failing industry—and the support of the organization so perfected should be provided by the States. It would cost, if fully equipped, not less than $50,000 a year, and this sum should be provided by the States according to population or wealth. The sum required, divided among the States, would be

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the merest bagatelle for each, and the benefits for all would be inestimable. Besides paying the expenses of such an establishment the amount suggested would be sufficient to cover the expenses of the Governors attending the conferences, so that a full representation would be assured. At the headquarters there should be a library filled with the revised statutes of all the States, and a close watch kept upon the legislative, administrative, and judicial doings of the different States, of which the Governors should be constantly advised. There should also be prepared at these headquarters a full digest of the messages of all the Governors, and of these digests copies should be sent to each of the Governors, so that each would have in this convenient form a full understanding of what all the others were doing.

This year's Governors' Conference has lately been held in Richmond, Virginia. Its programme was elaborate. Some persons and papers considered it too elaborate. The New York "Evening Post," for instance, thus protests:

What can be seriously expected as a practical result of a programme that sprawls over a series of topics, many of which do not concern the majority of the Governors assembled? The success of the first Conference was due as much to the limitation in this respect as to its choice of a topic that was uppermost in the public mind. But this year, for instance, the Governors are to listen to addresses on "Modern Penology," "A State Income Tax," "The Development of Inland Waterways," "Uniformity of Marriage and Divorce Laws," "What the State Can Do to Check the Drift of Population from Farms to Cities," and "Rural Credit." Instead of having their hearts burn within them as they go their several ways after the close of the Conference, what can they have to take home but buzzing heads? It is true that the programme-makers have recognized the advisability, not of concentration upon a single topic, but at least of selection of such subjects as are likely to come up in the various Legislatures this winter. They say as much. But what have they actually done? How many Legislatures will deal at their approaching sessions with the question of a State income tax? The number having to consider inland waterways is still less. It would have been much better to have chosen the one topic of uniform marriage and divorce legislation, and then to have arranged for speakers and discussion upon it that would have attracted the attention of the whole country, and sent the Governors back to their respective capitals with the draft of a bill that should hold first place in their legislative programmes.

The newest subject to be proposed at any of the conferences was that of agricultural credit. It was discussed, not at Richmond, but at Washington, at the invitation of the President. Several months ago Mr. Taft wrote to all the Governors, suggesting the advisability of establishing a system of agricultural banks in this country similar to those existing abroad. At the Washington Conference the other day he made the principal speech, and said in part:

An easy exchange between capital and farmers, with proper security, has been established in European countries, where the rate of interest has been lowered so that the farmer is on practically the same basis of advantage in the borrowing of money to aid his farming as the business man is in borrowing money to aid and carry on his business. If this can be done abroad, it can be done here; and if abroad we find that Government institutions adapted to form the conduit pipe between capitalists and farmers are successfully operating, why should we not adopt them here?

The subject to attract most attention at this latest Governors' Conference was that of the punishment of criminals. Governor Shafroth, of Colorado, advocated lenient but certain punishment to criminals, and cited his own State as an example where this system had worked well. He was followed by Governor Baldwin, of Connecticut, who took a much more drastic view, advocating restoration of the whipping-post for certain classes of criminals and sterilization for others. The Governor declared, as reported:

There is a certain crime of which one seldom speaks; its very name has come to be banished from our newspapers. Yet the thought of it is a daily terror to every woman in the South, and brings a sense of uneasiness and constraint into the life of her Northern sisters. It is the cause of most of those lynching cases which disgrace our civilization. It is to be kept down only by the severest methods.

Is it too much to say, if the courts are not ready to apply these, the people will? Has a conviction ever yet been had in the United States of any one of a mob of lynchers?

That crime does wrong to a woman which many of them have deemed worse than death. Such a man is no fit subject for an indeterminate sentence. In every clear case of this nature, in my judgment, there should be an operation of sterilization.

But the day's sensation was furnished by Governor Blease:

I have said all over the State of South Carolina, and I say it again now, that I will never order out the militia to shoot down its neighbors and protect a brute who commits the nameless crime against a white woman. Therefore, in South Carolina, let it be understood that when a negro assaults a white woman, all that is needed is that they get the right man, and they who get him will neither need nor receive a trial.

Thereupon, in the words of the Detroit "Journal:"

Governor Kitchin, of North Carolina, made a speech for law and order worthy of Blackstone, and ended by saying there had been no lynching in his State for six years. Governor Gilchrist,

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of Florida, took the same high ground. Governor Mann, of Virginia, who has won golden opinions as an old school executive, declared he would call out all the troops in the State to insure any criminal a fair trial. It is to be hoped the control of politics and government in the South is passing from the Bleases to the Kitchins and Manns.

On the following day Governor Carey, of Wyoming, asked Governor Blease if he had not taken an oath to uphold the Constitution and laws of his State, and if those laws did not protect Negroes as well as white men. Mr. Blease replied:

I will answer that question, and I hope the newspaper men will get it right, for in my campaign in South Carolina they found that I am a fighter—and a cold-blooded fighter. When the Constitution steps between me and the defense of the white women of my State, I will resign my commission and tear it up and throw it to the breezes. I have heretofore said, "'To hell with the Constitution!'"

On this, many of the ladies present left the hall, and the Governors consulted as to what should be done. Governor O'Neal, of Alabama, declared that he also represented a State with a large Negro vote, but that the remarks that had just gone forth were of a nature repugnant to law-abiding citizens, and that "the Conference should, without delay, repudiate them." Another Southern Governor, Gilchrist of Florida, heartily supported this sentiment. Thereupon another Southern Governor, Mann of Virginia, offered the following resolution:

Resolved, That it is the sentiment of the Conference of Governors in session at Richmond, Va., December 6, 1912, that the whole power of the several States should be used whenever necessary to protect persons accused of crime of every kind against the violence of mobs and to provide for speedy, orderly, and impartial trials by courts of competent jurisdiction, to the end that the laws for the protection of life and property be duly enforced and respected by the people.

The resolution was carried by an overwhelming majority. The three or four Governors, others than Blease, who voted against it favored the sentiment of the resolution, but thought that it interfered with the privilege of the Conference as to personal expression.

The Northern and the Southern press alike are unanimous in the condemnation of Blease, even if some, with the Washington "Times," think that he may be credited "with a certain kind of courage," as he publicly expresses "what is tacitly the policy of numerous Southern Governors." Be this as it may, the Governor is not the representative of the South, either according to Northern or according to Southern papers. The daily "Argus-Leader," of Sioux Falls, South Dakota, declares:

The Governor, in wishing to uphold the rights of Southern womanhood, did not show that real chivalry which from time immemorial has been credited to the South. And the most significant rebuke he received was from some Southern women, who left the hall as soon as he had uttered the ill-advised words.

Some papers advise impeachment. The New York "Tribune" says that "if South Carolina does not find a way to impeach such an Executive, the world will have good reason to think that he really exemplifies its judgment and desire."

The Southern papers are not a whit behind the Northern in condemnation. Those of Governor Blease's own State are interesting; first of all the Charleston "Evening Post" says:

Boasting of his wholesale pardoning of criminals, blatantly advocating lynch law, . . . Governor Blease has revealed himself as faithfully to the Conference of Governors at Richmond . . . as he has to the people of this State.

The Charleston "News and Courier" says:

How do the cities of South Carolina like the advertisement they are getting? Does the Governor speak for them, and does he act for them? If not, are they or are they not going to repudiate what he says?

Finally, the Columbia "State" says:

So far as the "State" may speak for those in South Carolina who are not of Governor Blease's friends, we repeat that they are glad that the Governor has introduced himself frankly to the people of the country, however much we may regret that his position as Governor permitted him to degrade the Conference of Governors into an instrument of advertisement of himself.

The papers of every Southern State are severe in criticism and stern in their demand for a change—the Baltimore "News," the Louisville "Herald," the Nashville "Democrat," the Nashville "Star," the Raleigh "News and Observer," the Atlanta "Journal," the Florida "Times Union," the Montgomery "Advertiser," the Mobile "Register," the New Orleans "Item," the Arkansas "Gazette," the Dallas "News," and the Galveston "News." The last named agrees with the Northern papers already quoted in concluding the whole matter as follows:

If there is nothing in the laws of South Carolina to justify the impeachment of Cole Blease, those laws are sorely in need of revision.

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A COMBINATION IN RELIGION

STAFF CORRESPONDENCE FROM CHICAGO

BY ERNEST HAMLIN ABBOTT

"WHAT have they done?" asked the newspaper man. "The newspapers aren't going to give space to them unless they've done something. The Secretary of the civic society in the city where I live told me that he used to go to the churches for help when there was any general undertaking for the good of the city, but that he has given that up because they were of no use."

That was the way the newspaper man replied when I asked him why the newspapers had paid so little attention to the meeting of the delegates to the Federal Council which has just held its session in Chicago.

"What do they represent?" he had at first asked.

"Thirty-two Protestant denominations, including all the greatest—Methodist, Baptist, Presbyterian, Episcopal, Congregational, Lutheran, Evangelical, Reformed—embracing some fifteen or sixteen million people."

"How are they chosen?"

"These delegates are the official representatives of the denominations, chosen by the authorities of the denominations themselves."

Then came that final Missourian question —"What have they done?"

By the answer to that question this new great attempt of American Protestant Christians to create a united Church is going to be tested. These are days when mere professions count for very little. The political word "platform" is sharing with the ecclesiastical word "creed" the disrepute that nowadays attaches to mere belief without deeds. This disrepute is recognized by church leaders and political leaders alike. While the Federal Council was in session some reference was made to the official statement on social questions as a social "creed," and the objection to the word was so strong that nothing more was heard of it. Two days later, during the meeting of Progressive party leaders in the same hotel, one of the speakers apologized for referring to the party's "contract with the people" as a "platform." The question that is being asked of the churches, just as of political parties and public officials, is not, "What do they think?" but, in the terms of the newspaper man, "What have they done?"

The Federal Council of Churches of Christ in America has been in existence just four years. It was organized in Philadelphia in December, 1908. Before it could be organized there were long preliminaries. Each of the constituent denominations had to select its representatives. Some of these denominations could take no action except at their National assemblages, and in some instances (as in the case of the Methodist Episcopal Church) these meet only once in four years. The task of uniting thirty-two existing organized constitutional bodies is not as simple as creating a new body. It is like the movement of a fleet—it must wait on its slowest member. When, however, it is organized, the impact of the whole mass is enormous. As one speaker at the Council last week put it, two acting together are ten times one; for, though one can chase a thousand, two can put ten thousand to flight. The parallel with the thirteen colonies has been often drawn. So, although the process of bringing these thirty-two denominations together extended over more than eight years, it is only four years since the organization itself has been in existence. In that brief period of four years, "What have they done?"

As I sat as a spectator of the deliberations of that body, it seemed to me that the fifteen million people represented there had done two things: they had made a great discovery, and they had created a great "system."

The discovery, in this case as in many another, is very simple; it is that people who are separated from one another, and even antagonistic to one another, in belief and in formal observances, are not only ready but eager to unite with one another in doing something to put an ideal into practice.

For example, there are scattered all over the land institutions known as theological seminaries. There are no institutions in the world so separatist as these seminaries. Every denomination has its own seminary or seminaries, for every denomination wishes to preserve its own existence by inculcating its own doctrines. These seminaries have consequently emphasized theology. To the ordinary man of the twentieth century the peculiar tenets for the sake of which a little

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theological seminary with more professors than students may be cherished have no more real meaning than the speculations of mediæval monks. In some cases a theological seminary represents not merely a denominational doctrine, but the doctrine of a particular faction within the denomination. In the old days when creeds and forms were exalted, if representatives of sixty theological schools could have been brought together there would have been nothing but wrangling and disputation. Now let us see what has happened. When the Federal Council was organized in Philadelphia, the delegates adopted a declaration regarding the great social and industrial problems of to-day—child labor, the overworking of women, fair wages, decent conditions of work, industrial accidents, and the like—and created a Commission on the Church and Social Service to deal with such questions. The Secretary of that Commission a few months ago communicated with the seminaries of the denominations represented in the Council with regard to these practical questions, and, receiving favorable replies, arranged for a meeting of representatives of these seminaries. As a consequence, just before the meeting of the Federal Council there was a conference of sixty seminaries! More than that, a committee of the seminary representatives was formed to draw up suggestions for instruction in social problems and social questions. By means of the Federal Council the denominations have discovered something unsuspected until now—that even in the homes of dogma men are eager to come together in order to apply real religion to the practical questions of life.

That is one thing "they have done."

Another thing they have done is, as I have said, to create a system. What was it that made the Becker case possible? It was not that policemen are necessarily more corrupt than other men. It was because there has been in the New York Police Department an organized alliance between certain police officials and a certain class of criminals, known as the "system." What is it that has produced scandals in the world of high finance? Again it is something known as the "system." It is because corruption has been organized that it has been powerful in the police, in politics, in business. Now, over against this the churches, which ought to represent, and in large measure do represent, the conscience and unselfishness of the community, have been disorganized—they have had no "system." So when the forces of evil in a city have appeared to be irresistible and the forces for good to be weak, it has seemed as if the decent part of the population were in the minority, when the fact has been simply that the corrupt and brutal have had a system, and the rest have not had a system. Now the Federal Council has created a system on a National scale. That is the other thing that "they have done."

What this lack of system—this habit of each little sect and little congregation going alone—has cost the country cannot be estimated. "We are a wasteful Nation," said Professor Rauschenbusch, of Rochester, in a speech before the Council; "we have wasted our water power, we have wasted our forests, our soil, our sewage, we have wasted child life in the factories, we have wasted the pangs of motherhood—but the greatest waste of all has been the waste of religious enthusiasm." It is this waste, it was frankly acknowledged at the Council, that is keeping and even driving self-respecting men out of the ministry. It is the local and sectarian jealousy, the eagerness for one denomination to build up itself, whether at the expense of another or not, that makes it impossible for a man to see anything superlatively honorable in the ministry as a profession. A young man may be content to do his work obscurely if he only has a chance to do it well, but he finds it intolerable to take part in squabbles. It is not self-seeking ambition that leads him to turn away from that as an uninviting career. Many a minister has said, "My sons shall not go into the ministry. I have been a fourth of a man. I want them to do a whole man's work." That was the straight talk of some of the ministers about this wastefulness. The severest critics of the Church never talked more plainly or more truthfully than these accredited representatives of the great denominations.

It is the Federal Council that has made this frank speech possible. The very fact that three hundred and fifty delegates representing thirty different denominations were acting together as a federal body put every apologist for denominational differences on the defensive. Indeed, whenever a speaker made avowal of pride in his denominational affiliations, he did so with an air of courage, as one withstanding the current of public opinion, and the applause that greeted his

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statement was in part a tribute to his boldness and in part a stimulus which the listeners felt it necessary to administer to their own denominational loyalty. Of course such protestations of denominational loyalty were not necessary, for the Federal Council in no respect supersedes any denomination and has no authority over any denomination's affairs. It simply provides the machinery by which the denominations can do together what they could not do alone. As Dean Mathews, of the University of Chicago, pointed out, it is a human trait to magnify our secondary enthusiasms, to be more interested in the prosperity of our own business than in the building up of the wealth of the country, to be more excited over the fortunes of a group wearing blue buttons or one wearing red than over the fortunes of the organization to which both groups belong. But these secondary enthusiasms can be used to promote the greater ends. So denominational loyalty, so far from being superseded, may be a useful force in behalf of the work of all the federated churches.

Here and there in various parts of the country there is to be found an occasional organization, local in character, which has undertaken to do in part, within a certain area, what the Federal Council has undertaken to do for the Nation. These local organizations the Federal Council is not to supersede but only to bring together. Thus the State of Maine has what is called an Interdenominational Comity Commission, the city of New York has a Federation of Churches, the State of Rhode Island has a State Federation, and so on with other cities and other States. From some of these there were reports. For example, Mr. Wood, a representative from Baltimore, explained how fifteen denominations in that city were united in a common organization which brought the churches together with various educational institutions in order to make provision for students, resisted successfully efforts to weaken the law on hours of labor and the safeguards in the building code, and co-operated with the Police Board and the Federation of Charities in dealing with vagrants. Mr. Laidlaw reported some astounding facts regarding human conditions in New York City which had been collected by the Federation of Churches there, and told of the agreement between the United States Government and the Federation of Churches by which the census in that city was made much more complete than it otherwise would have been.

Then there were stories of fruitful efforts at union in smaller communities. One delegate told briefly of a New England village in which property values had been increased a hundred per cent and general conditions of life greatly improved by the union of two churches into a single federated church with a double denominational affiliation, but with a minister in common, a single building, and a united organization for all local purposes. Another delegate, Professor Anthony, of Maine, explained the arrangement of "reciprocal exchange," by which two denominations agree to substitute for two weak churches of each kind one strong church of each kind—an arrangement which the Federal Council formally indorsed and adopted as a part of its policy. By this means one denomination yields a church in one place for the sake of strengthening another church of another denomination; and in return the other denomination yields a church in another place for the sake of strengthening a church of the first denomination. There were many delegates who regarded this as the most significant action taken by the Council, for it amounted to a self-denying ordinance. It corresponded to the action of representatives of independent States recommending the cession in some degree of States' rights for the general welfare.

The four features of the Federal Council may be stated as follows

1. Using the spirit of religion for
2. The elimination of waste by
3. Bringing together existing denominations on a basis of
4. Service in practical work.

The Federal Council is a product of this age of co-operation. It is a combination in restraint of competition. However one may think of competition in the field of business, there is no doubt that in the field of the churches the cutthroat competition of to-day ought to be restrained. The Federal Council is not a religious trust or holding company. It has no ownership of the stock or control of the management of the constituent bodies. If there is any parallel between this combination among the churches and the commercial combinations of this age, it might be drawn between this great Council and what in business circles is known as a "gentleman's agreement." There is, however, no real similarity in form between this religious federation and any business combination I know

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of. The likeness is closer between this and political federations. Each constituent body is entitled to a certain number of members of the Council based upon the size of the body in question. Moreover, on certain questions the vote is taken not only by polling the individual members but also by polling the delegations, and can be carried only by a majority of both the delegates and the delegations. This makes it impossible for any one denomination, no matter how great its size, to outweigh the others, while, on the other hand, it prevents a number of small delegations from carrying any question against the preponderating will of the whole number of delegates. The Council, therefore, combines in a single chamber the characteristics of both the Senate and the House of Representatives in the Congress of the United States.

The members of the Council, moreover, are elected for a term of four years or until their successors take office. They are not merely delegates to a meeting, like the delegates to a charity conference, but are members of a continuous body that may be summoned together at any time. The regular meetings of the Council are held quadrennially, but special meetings may be held whenever authoritatively called. It is, for example, expected that the Council may be called into special session in 1914. Still further, the Council is represented between sessions by a smaller body called the Executive Committee, in which the denominations are, somewhat as in the Council itself, proportionately represented. This Executive Committee has frequent meetings and is served by an Executive Secretary and such other secretaries as it wishes to employ.

Subsidiary to the Executive Committee are a number of Commissions. Each of these Commissions is in charge of some special department. Thus one is devoted to the federal principle in the field of Foreign Missions, another in the field of Temperance, another in Home Missions, another in the vast and complex field of Social Service, and so on. The Commission on the Church and Social Service is in itself a body of such size that its executive work is conducted by an employed Secretary under the supervision of a sub-committee called the Committee of Direction. This brief outline can only inadequately indicate the extent to which these fifteen or sixteen million Christians in thirty-two denominations have become organized for common action.

With regard to matters within the jurisdiction of the several denominations the Council has, as I have said, no authority; but with regard to joint action by the denominations there is scarcely any limit to the field of the Council's activities. It might fairly be said that the limit can be set only by the limitations on the wisdom of its leaders. There are few men in modern times who have had to bear such responsibility as is laid upon them.

How complicated and difficult the task laid upon these leaders is may be indicated by an illustration. Each of the great denominations has a society formed to carry on home missions. The relation of these societies to the respective denominations which they serve varies according to the denominational forms of organization. The officials of ten of these societies have formed a voluntary association or league called the Home Missions Council. This is unquestionably one of the results of the Federal Council, but it is independent of it. Here, then, are two federal organizations devoted to home missions. One is a federal organization created by the denominations, the other one created by the home missionary societies; one rising from the churches which support home missionary work, the other from societies and officials that administer it. One may be said to represent public opinion, the other expert opinion. They are working together; but it will require statesmanship to see that each aids the other and that neither duplicates the other's work. Another illustration is even more pertinent. Several of the denominations have their own social service commissions. These vary very greatly in their efficiency. That of the Presbyterian Church (the Northern body) is composed of virtually three divisions of the Presbyterian Board of Home Missions; one is called the Bureau of Social Service, one the Department of Church and Country Life, and one the Department of Immigration. This threefold Commission has resources in money and expert service far greater than those commanded by any other similar denominational commission and even by the Federal Commission itself. Yet there is nothing in social service, whether it concerns housing or industrial conditions or the immigrant or anything else, that is distinctively Presbyterian, or, for that matter, Baptist or Methodist. There is no Congregational or Episcopal brand of social justice.

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The fact is, however, that the Presbyterian departments devoted to social service have been doing work which under present circumstances any other denomination, and even the Federal Council, could not undertake. For example, Charles Stelzle has, more than any one else, been instrumental in bringing about a friendly attitude among the trades unions toward the churches. A little over ten years ago, I spent some three months in traveling over a large part of the United States. If there existed at that time any general feeling of friendliness on the part of labor unions toward the Church, I found none of it. To-day the American Federation of Labor admits to meetings as "fraternal delegates" men whose sole title to admission is that they are accredited by church organizations. This, I think it is fair to say, is the result of Charles Stelzle's influence, and he is the head of the Bureau of Social Service of the Presbyterian Board. The Methodist Church has been a leader—I think I may say the leader—in expressing the changed view of the churches toward industrial problems. The remarkable declaration on social questions adopted by the Federal Council four years ago was modeled upon that of the Methodist General Conference. In certain places Episcopal churches have been distinguished for leadership in practical and efficient social service. The Baptists have done much to promote the publication of social service literature. So in one respect one denomination has led; in another, another. It will require statesmanship of a high order to utilize these different forces without duplication.

The greater part of six days was occupied by the meetings of the Federal Council. The sessions began by an evening meeting on Wednesday, December 4, to hear the report of the Executive Committee and the address of the retiring President of the Council, Bishop E. R. Hendrix, of the Methodist Episcopal Church, South. Thereafter (except on Sunday) the sessions in the morning and afternoon were held in the Assembly Room of the Hotel La Salle, when reports of the Commissions were heard and discussed and business transacted. Two other evening sessions were held—that on Friday evening being addressed by the Vice-President-elect of the United States.

Necessarily much of the business concerned questions of organization. A working body such as this great National Federation of Denominations is, as I have said, rendering its chief practical service in creating and keeping in order a "system." Fortunately, it has had the service of a man who puts zest into solving questions of organization—the Rev. Dr. W. H. Roberts, the retiring Chairman of the Executive Committee. He comes near to being to the church of to-day what a great corporation lawyer is to the business of to-day—with this difference, that in being counsel for the combination Dr. Roberts is also "counsel for the people."

The most important single piece of business transacted was the election of a President of the Council for the coming four years. The choice most happily fell upon Dr. Shailer Mathews, Dean of the Theological School of the University of Chicago. His leadership in the movement toward broader views of religion and conceptions of religious obligations in this time of social unrest has been one of the explanations for the state of public opinion in the churches that has made the Federal Council possible. As he stood before those delegates guiding the deliberations, the casual visitor might have guessed him to be a physician, or a lawyer, or a public official; and yet, if he was an intelligent visitor, he would have not been surprised to find him a former professor of theology and editor of a well-known magazine. The titles of three of his books, "The Church and the Changing Order," "The Social Gospel," and "The Gospel and the Modern Man," indicate perhaps as well as anything can, in as few words, the nature of his service to the modern religious movement. It is a happy augury for the Federal Council that Bishop Hendrix, whose wise and genial leadership has kept the new organization well guided between grave difficulties, is to be succeeded by one so forceful, courageous, and progressive as Dean Mathews.

Dr. Macfarland, who has been Acting Executive Secretary as well as the Secretary of the Social Service Commission, was elected Executive Secretary.

The practical character of the work of the Council is indicated by two subjects on which it took action. One concerned preparations for dealing with the inflow of immigrants that is expected upon the opening of the Panama Canal; the other concerned the world-wide war upon one of the worst and most disabling plagues known to man—the hookworm. Fifteen or twenty years ago the effect of a widespread parasite upon the human race or the social conse-

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quences of the opening of a great waterway would hardly have been accepted by the churches as coming within their sphere.

The reports of the Commissions, of course, excited discussion, because the action which the Council took upon them was to determine the Council's policy on many great questions during the coming four years.

In the consideration of two of the reports there was shown a tendency to accept general statements because they sounded well and seemed to be what was to be expected; these were the reports on temperance and on international peace. Even Mr. Stelzle's statement that the consumption of liquor per gallon had steadily increased under the traditional methods of dealing with the liquor question made only a passing impression. Temperance is good and international peace is desirable; therefore let us commend the prohibition of liquor and the abolition of war: that seemed to be the attitude of the delegates on those two questions.

On the other hand, concerning questions which the churches or their agencies have been studying broadly, and not merely in the spirit of the propagandist, opinion was independent and discussion illuminating. Home missions was one of those subjects. There was no tendency to regard this as merely a matter of starting Sunday-schools and establishing new and dependent churches. Rather it was clear that the delegates understood that it was but another way of putting the question, What is to become of America? Here are foreigners coming in by hordes. Here we have frontiers changing almost overnight into settled communities. What kind of citizens, what kind of communities, are these to be?

The other subject which served as an occasion for intelligent discussion was that inclusive one comprised under the name of social service. The Commission on the Church and Social Service had prepared a report which went somewhat beyond the declaration of four years ago. The Commission took its advanced ground with caution. It was not sure that the Council would be prepared for the more progressive position. Then a surprising thing happened. After the discussion the Council recommitted the report to the Commission with instructions not to qualify but to enlarge the statement. The Commission had cautiously said nothing in the brief statement of policy in favor of organized labor—though in the report it was indorsed—but the Council told the Commission to insert it specifically in the statement of policy. Similarly, it was by instruction from the Council that a specific declaration was made regarding the necessity of applying Christian principles to the acquisition of wealth and resisting all practices by which, contrary to the principle that reward should be not for power but for service, men attempt to get something for nothing. Ten or fifteen years ago the churches would have thought such matters beyond the province of religion. To-day their official representatives insist that on such matters their convictions should be unmistakably expressed. This is the statement adopted by the Council:

The Churches must stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
8. For the conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
11. For suitable provision for the old age of the workers, and for those incapacitated by injury.
12. For the right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.
13. For a release from employment one day in seven.
14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. For a new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

The greatest meeting of the sessions was held on Sunday afternoon. The two chief

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addresses were by Professor Walter Rauschenbusch and Professor Edward A. Steiner. The subject was social service, and the chairman was Dr. F. M. North, of the Social Service Commission. Professor Rauschenbusch's spare figure, his brown-bearded face, his quiet, serene manner, announced the scholar even before he spoke; but when he spoke he said things that first made some of the more conservative of his audience gasp for a moment and then brought rounds of applause. Dr. Steiner, on the other hand, short in stature, fiery in manner, demonstrative by every inflection of the voice and every gesture of the body, thrust truth at his hearers in profusion, and mingled it with audacious humor. When the meeting was over, a prominent clergyman, representing a denomination that has been in its influence extremely individualistic, candidly acknowledged to one of the speakers that he had been converted to the social view of religion.

The churches, in fact, have converted themselves. They have discovered that the message intrusted to the churches is not a message that concerns merely individual men and women, but concerns the city and the way it houses its poor, the Nation and the way it treats the immigrant, the great industrial system and the way it acquires and distributes wealth.

And that represents, perhaps, after all, the most important thing "they have done."

A MUNICIPAL THEATER

AN INTERESTING EXPERIMENT IN CITY LIFE

BY AN OBSERVER

THE city of Northampton, Massachusetts, has initiated what is a new experiment in American life, a theater owned by the municipality and operated under its control.

There is nothing new in a municipal theater. Such theaters date back to the early days of the Christian era, and probably grew out of the still earlier custom of pagan Rome of furnishing entertainment for the people. Such theaters are familiar to the people on the Continent of Europe. A well-informed writer in the Boston "Transcript" says that "the European takes his municipal theater as a matter of course, just as he takes his municipal schools, his municipal art museum, his municipal playground." There is really no reason why the people should not provide for themselves a cheap and pure entertainment as well as a cheap and good education; no reason why they should not own and operate for their own benefit a theater as well as a museum. This, however, never has been done in America, nor, so far as we know, in England. One contrast between the results of the English and the German system is noted by this writer in the "Transcript:" "In Germany there are practically no traveling companies. Each city, even the smallest, has its independent local playhouses, whose actors and stage directors mount new pieces as soon as some experimenter has proved them successful or interesting elsewhere, and use them as part of a large and shifting repertory. In England it is the opposite. There you find only one center for theatrical production—London—and a play once successful runs for many months. In America we have many cities all bound together by a great touring system over which a play travels from town to town. The resident stock company of merit is almost unknown, especially in the smaller cities. Repertory and change of bill is rarer than in England."

Another result of this contrast is that the smaller towns and cities in America rarely get good plays, and still more rarely good companies. Apprentices learn their trade on the road. One-night performances are the rule. Plays which are to legitimate drama what pictures chalked on the sidewalk are to legitimate art are customary. The managers depend on striking, sensational, and bizarre effects. The actors and actresses, having no reputation to win and none to maintain, have very little spur to their artistic ambition.

It was perhaps these considerations which led Mr. Lyman and his wife in 1892 to present to the city of Northampton a house to be "devoted and used solely and exclusively for the delivery of lectures, the production

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of concerts and operas, and the representation and delineation of the drama of the better character." A committee of five persons was constituted to take charge of this property. It included the Mayor, the President of the trustees of Smith College, Mr. Lyman, and two other citizens. Until last fall this theater, for the entertainments afforded in it, had been dependent upon such traveling companies as could be induced to visit the city, with the result that, while only a few entertainments of the poorest description were palmed off upon the citizens, few entertainments of the best were obtainable. It became more and more apparent that the city was not getting the class of entertainments which it desired and for which the committee believed its citizens would be willing to pay. So last spring the trustees decided that the people of Northampton should no longer depend upon what the New York managers felt inclined to send their way, and. after much deliberation, they concluded to provide a citizens' company of competent actors and actresses to which they might dictate their own wishes. Through Mr. Henry Miller, of New York, the trustees engaged Mr. Bertram Harrison and Miss Jessie Bonstelle to choose and direct a permanent company in the Academy, which is to give the best and newest plays possible for the moderate price of twenty-five, fifty, and seventy-five cents. This new work is an effort on the part of the trustees to take the Academy away from the disposal of the New York managers and make it more truly useful to the people whose property it is. Formerly the house was dark more than half the time. Now it is opened every night in the week and for two matinées, so that no one need ever lack for a place where he may find wholesome entertainment.

Mr. Lyman having in the meantime died, his son, Mr. Frank Lyman, felt the desirability of the work so strongly that he pledged a generous guarantee fund, which is being used to start the new company in business, and as a safeguard against possible loss to the city. The management of the theater has been placed in the charge of Miss Charlotte Bannon, who is a graduate of Smith College, and has had experience both before and behind the footlights, especially in the management of a high-class vaudeville entertainment in Boston. She is enthusiastically devoted to the difficult task intrusted to her—that of so combining the practical and the ideal that the theater shall draw audiences sufficient in size to make it self-supporting and sufficiently elevating in character to furnish always pure and healthful recreation, and, sometimes at least, real inspiration and instruction.

A stock company has been brought together, known as the Northampton Players. The night I visited the theater they were playing "Mary Jane's Pa." The title will indicate to the reader that it was not a Shakespearean performance. The play was light, entertaining, perfectly clean from start to finish, and performed by a stock company that had in it neither sticks nor stars, but was, as a company, decidedly better than the average that one sees on the New York boards.

I asked Miss Bannon if the company did not find the work very difficult. A long run is impossible. There is not a population in Northampton to support a long run. The players perform one play for a week, with two matinées, thus giving eight performances. While they are performing this play they have to be learning and rehearsing another play for the next week. To me, to whom the memorizing of a single verse of poetry is an exceedingly difficult undertaking, the weekly task of the Northampton Players seemed incredibly difficult. Miss Bannon replied that they were enthusiastic in their enjoyment of their new position. They have a home, a social position in the community, an opportunity to do good work and get credit for it, and the pleasure which always comes from new undertakings, for every play is a new undertaking.

In the ordinary theater the actor often plays but one part in a season, as the manager is thus saved the expense and trouble of rehearsing all his company every few weeks. It is perfectly obvious that this is no way to learn to act. It is the great merit of a permanent company that the actor not only plays a great number of parts in a season instead of one, but that these parts are widely different in character. Thus, with the Northampton Players the actor faces the same audience each week in a different rôle, which must stimulate his endeavors to achieve truer impersonation than if he played the same part to a new set of faces every night for a year. In permanent companies there are no stars, and it is the effort of those who direct permanent companies wisely to choose plays which have a number of well-balanced parts, in order to bring out, so far as possible, the talents of the different members of their

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company. This in itself is a sane, healthy movement toward better work and better acting on the stage. Then, too, the members of the permanent company become residents of the city in which they find their work, and the townspeople become interested in them as citizens. They become interested in going to see them play in different parts from week to week. This personal interest in the same actors' work also leads to a great interest in the plays which they give. Stock audiences, unlike those on Broadway, get to know well each member of the company. Often they become very fond of their favorites, and very much interested in observing the way in which they take different parts. This permanent-company idea, therefore, thus creates in a community a theater-going habit on the part of the people, who frankly and freely discuss the plays and players. This cannot but conduce in the community a healthy interest in the theater and tend towards its elevation.

Nor is it the actors only who are thus stimulated to take a vital interest in their work. The scene-painter is busy throughout the week in preparing the stage setting for the next play. He has always something interesting to do, always an opportunity to try it on the audience, and always an opportunity to improve in his effects the following week from a study of the results on the audience of his work of the preceding week.

I asked Miss Bannon if she did not have difficulty in getting plays. She replied that leading writers were taking an interest in the experiment, and she had received permission already from several of them to use their productions. The student body of Smith College affords, of course, a rarely cultivated and critical audience. This of itself inspires the actors, and makes the playwriters more willing to have their plays used in the theater. In truth, a week's performance cannot possibly interfere with the commercial value of the play elsewhere, and may indeed help to promote its more extended use. Moreover, it is not unreasonable to expect that in time some student of Smith College may furnish a play which will get its first interpretation from the Northampton Players. The students are already, in compliance with Miss Bannon's request, sending in occasional suggestions for plays.

It may be noted incidentally that the municipal theater is not without its economic value to the city. Hitherto the road shows which played in Northampton took out of the city large percentages of the receipts. With this new idea in operation, all the money spent for the theater by the citizens remains in the community. The members of the company find their homes in the city, and all materials for scenery and work upon the stage are supplied by the residents of the city. Therefore large amounts of money which hitherto were taken out of Northampton by road shows are now returning through the channels of mercantile business into the pockets from which they came. This fact is worth being borne in mind by the citizens of other municipalities in considering the practicability of establishing a municipal theater for their own community.

Although the theater of Northampton has been in operation under its new management with a permanent stock company for only a few months, the idea is already extending to other cities. In fact, almost, if not quite, simultaneously with the new birth of the municipal theater in Northampton a similar project was started in Pittsfield, Massachusetts. Fifty public-spirited citizens of that town bought a theater which had before been run as a purely private enterprise, and have established there a permanent company of their own on lines similar to those followed in Northampton. In both Pittsfield and Northampton traveling companies are occasionally invited, but the towns are no longer dependent upon such companies and such plays as the New York managers see fit to send them. They are able, within certain limits, to choose for themselves.

It is not unreasonable to hope that other New England cities will follow the experiment initiated in Northampton and Pittsfield, if it should prove a success. If a municipal theater could be established, for example, in the cities of Springfield, Hartford, Worcester, and Providence, by a combination between these six New England cities, it would be perfectly possible to make occasional and perhaps frequent or even regular exchanges of plays and companies, to their mutual advantage. The Northampton municipal theater has already attracted widespread interest and discussion. Numbers of letters of inquiry have been received from other communities, notably one from the Department of Municipal Research in the Mayor's office in Cleveland, Ohio, stating that public-spirited citizens in that city had discussed for some time a similar undertaking, and asking for information as to methods of operation.

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The New Map of Europe

BY ALBERT EDWARDS

SPECIAL CORRESPONDENT OF THE OUTLOOK IN THE BALKANS

This is the first of a series of articles in which The Outlook's representative in the Near East will describe what he there finds as the outcome of the war which has now been stopped, temporarily at least, by the armistice to be followed by negotiations for the final settlement. The present article is introductory in its nature, and was written *en route* to the scene of the recent hostilities. It gives an answer to the question, "What is it all about?" and makes clear the story of the "Trouble in the Balkans." Albert Edwards has traveled much in Mohammedan countries, has made a special study of the questions now uppermost, and his articles in The Outlook on the Panama Canal and stories from Algeria and Morocco will be remembered with appreciation by our readers.—THE EDITORS.

A MAN from Chicago, a Professor of Greek, a retired English army officer, and I were playing a peaceful game of bridge in the smoking-room. The steamer was seven days out from New York, somewhere between the Azores and Gibraltar. We were suddenly interrupted by a burst of wild cheering from the steerage.

There were eighteen hundred Greek Reservists aboard, going home to the war. And, as we learned by rushing out on the promenade deck, the captain was reading to them a message just received by wireless. The Bulgarian army had broken through the line of forts about Kirk-Kilisse. The Greek army was entering Salonika.

It was late in the evening of an overcast night when this news of victory reached us, and the faces of the Greeks, as they crowded forward to catch every word of the despatch, were illumined by an electric flare. How they cheered! A few weeks before these men had been peddling vegetables or blacking boots for us—some of them had been selling flowers on the sidewalk. Hundreds on hundreds of their countrymen and allies were lying stark on the field of battle. But if the Moslem Saul had slain his thousands, the Christian David had slain his ten thousands. Their century-long oppressors were defeated. The power of Turkey was broken. And so they cheered. We could see very little of them, through the darkness, except their white teeth and the flame in their eyes—it was something more than the reflection of the electric lamps.

When the captain had finished his little speech of congratulation, a bugle began a strange and moving melody—one bar, and they were all singing the Greek anthem. It was something to remember, more impressive than their cheering—that somber, solemn, but daring song, out there in mid-ocean, from the lips and hearts of these men who a little while ago had been bootblacks and who were going home to fight.

"What's all this row about?" the man from Chicago asked as he picked up the cards for a new deal when we had returned to the table.

"It reminds one of the story in the First Reader," the Englishman said. "No one took it seriously. They've yelled 'Wolf! Wolf!' too often from that quarter. I can't remember a year when there have not been rumors of 'trouble in the Balkans.'"

"Yes," the Professor chimed in; "it is an old story. It goes back at least to Demosthenes. 'Trouble in the Balkans' was the subject of his philippics.

"Dinky little toy countries—no bigger than postage stamps," the man from Chicago said. "They're worse than our Central American Republics. Why doesn't somebody give them a spanking?"

"Spanking?" the English officer exclaimed. "My word, man! Why, sir, Bulgaria alone has a bigger army than the United States—bigger, and a whole lot better. Toy countries? Why, there are more men in the field to-day than there were in the Franco-Prussian War. And back of the actual hostilities in the Balkans there is—there can't help being—a European crisis. It's the biggest thing our generation has seen!"

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"Well," the man from Chicago persisted, only half convinced that the matter was serious, "what's it all about?"

"Trouble in the Balkans" goes much further back than Demosthenes. The peninsula which lies between the Black Sea and the Adriatic is the front yard of Europe. The very first men there were, the men with fur like monkeys, invaded Europe by this route. The low-browed skulls which archæologists dig up in the British Isles belonged to a race that fought their way through the Balkans. One invasion followed another. It was not until after history was invented that the Asiatic hordes began to enter Europe by the route north of the Caspian Sea.

But from a modern point of view the Balkan question dates from the diplomatic congress which met at Vienna to rearrange the map which Napoleon had so desperately disturbed. In reading the history of that conference it is well to remember that the titled and beribboned gentlemen who met in Vienna were the lackeys of the kings who had—or who thought they had—suppressed the French Revolution. The entire absence of any modern idea in that council is not surprising. These diplomats did not think that the citizens of even their own countries had anything to say about how or by whom they should be governed. They could not be expected to consider the desires or needs of the people who inhabited the Balkan Peninsula. They treated that section of the map as cynically as they did Poland.

The idea that nations might live together as friends on any basis of justice was foreign to them. The only right they recognized was might. As the amount of booty to be distributed was limited, it was evident that everybody could not be satisfied. The best they could hope for was a *modus vivendi* until Europe could gather breath for a new war. The other Powers were too jealous of Austria and Russia to allow either of them to take the Balkans, so the territory was left to Turkey.

The people of this peninsula were not then, any more than they are now, Turks. The hordes of immigration which had passed through had each left its mark, if not by pure blood groups, at least by hybridization. Since the Osmanli Turks conquered the country in the fifteenth century the principal elements of the population have been three: 1, the pure Slavs, Serbs, Montenegrins, Bosnians, Croats, etc.; 2, the Bulgars, who, although of quite different origin, have been thoroughly Slavonized; 3, the Greeks—one of the most mixed-blooded races of Europe, for they have cross-bred with every Mediterranean people. There is also a considerable number of Jews and Armenians. And scattered all over the peninsula there are smaller groups (the Albanians are the most important) over the origin of whom the ethnologists are continually writing ponderous and contradictory volumes.

The mixture of religions is even more intricate. The Turks are not proselyters, like the Arabs, and very few of the native peoples have embraced Islam. But, besides the Jews, there are Christians of every confession—Gregorians, Nestorians, Protestants, Catholics, and, above all, Greek Orthodox. But of these Orthodox Christians some give allegiance to the Patriarch of Constantinople, some belong to the Russian schism. The Serbs have a Patriarch of their own, and the Bulgars get along without any.

In the days of the Vienna Congress the Balkan Peninsula was the Dark Spot of Europe. Christendom was becoming enlightened only in spots. We are apt to think of the centers of culture, to forget that while Raphael painted and Dante sang, the mass of the Italian people were still in the dark ages; while Voltaire and Diderot were illumining the minds of men, the French nation had not yet escaped from feudalism. Most of the people born in Europe during the life of Napoleon never learned their alphabets. But there was no corner of Christendom at the beginning of the last century as dark as the Balkan Peninsula.

It was the scene of the worst despotism Europe has ever seen. And the tyranny of the Unspeakable Turk had been upon it for close on to four centuries. The people had forgotten their ancient liberties. No Serb remembered the thirteenth-century glories of Ouskoub. No Bulgar knew the legends of the brave old days—just a thousand years ago—when Czar Simon I ruled from sea to sea and besieged Constantinople. The Greeks had forgotten Pericles and Marathon.

Only the people of the Black Mountain held their heads erect. The history of the world does not recount a more heroic struggle than that by which the Montenegrins kept their independence. Nor does history record a social organization more utterly mili-

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tary. Cowardice was forbidden by law. Even to-day a Montenegrin who appears in public with his revolver unloaded is liable to arrest. Five hundred years of constant fighting has left its mark on these people.

With the exception of this tiny kingdom—hardly more than a mountain clan—no light shone in the Balkans. The people were utterly cowed and utterly poor, for the Turkish masters were as greedy as they were cruel.

But even Turkish rule is not light-proof; the wonderful march of progress which the last century brought to western Europe had its effect even in this forgotten corner. It was a Greek—Alexandre Ypsilanti—who, in 1821, first raised the flag of revolt. It was in 1829, after many suppressed uprisings, after great loss of life, that the independence of Greece was at last conceded. This was the first serious rupture of the *status quo* contrived by the diplomats in Vienna. They did not like to see their plans deranged, and were slow in acknowledging the new country.

In 1856 the two northeastern provinces of Turkey, Moldavia and Wallachia, won their independence. Five years later Prince Couza united them into the Principality of Rumania. Once more the *status quo* had been ruptured. The diplomats could not turn back the hands on the clock of progress, so they contented themselves by putting Charles von Hohenzollern on the throne in place of the native prince.

Partly because of the pressure of European capitalists, and partly because of a short-lived Liberal Ministry at Constantinople, the first railways were laid in the Balkans in the early sixties. Locomotives are powerful missionaries. They carry ideas as well as commerce. The rumble of the Crimean War shook the peninsula. The Serbs, inspired by the heroic example of Montenegro and encouraged by promises of help from Austria, made a desperate and futile revolt. But the fire could not be put out. In 1875 the Bulgars rose.

Russia, always looking for a warm-water port, and having recovered from her Crimean reverses, seized the pretext of a Slavic Orthodox people in distress to declare war on Turkey. The important thing to note in regard to that conflict is the undisputed fact that Russia would not have won the battle of Plevna without the help of the Rumanians and Bulgars. Finally, camped on almost the same ground where the latest despatches tell us the allies are preparing for a final battle, Russia forced from Turkey the Treaty of San Stefano.

By its terms a semi-independent principality of Bulgaria, under nominal Turkish suzerainty, was created. This new nation was to extend from the Danube to the Ægean Sea. Russia was to be allowed to station troops in this new Bulgaria. The territory of Montenegro was tripled, taking in most of the present Servia, and so cutting off the provinces of Bosnia and Herzegovina from the rest of Turkey.

But this solution of the Balkan question did not suit the other Powers. This new Bulgaria would stretch straight across Austria's hope of some day reaching Salonika. The famous "*Drang nach osten*" had already set in. The German people were turning their eyes to the rich markets of the Levant and Orient. In those days the Russian Bear was the particular nightmare of England. A Slavic power in control of the Dardanelles threatened her supremacy in the Mediterranean. Lord Beaconsfield issued a call for volunteers at home, and began rushing troops westward from India.

Russia, expecting the support of the all-powerful Bismarck, consented to a European congress. It convened at Berlin on June 13, 1878.

None of the circumstances which somewhat excuse the lack of foresighted, enlightened statesmanship of the Vienna Congress can be cited in extenuation of the stupidities decreed by that of Berlin. Europe was three-quarters of a century older. With the exception of the two belligerents, every Power represented had accepted the principle of constitutional government. A man named Darwin had written a book which had persuaded almost every one that a *status quo* was as abhorrent to politics as a vacuum is to nature. Nevertheless, these plenipotentiaries deliberated in the spirit of their predecessors. Instead of trying to erect a structure of peace on the base of justice they followed the dreary old routine of secret conspiracies. No one asked, "How much do you deserve?" but, "How much will you give me if I let you have what you want?" *Quid pro quo* is another classic phrase of diplomacy.

Justice? No. They were searching for a *modus vivendi*. Having weighed the military force that was back of each representative, having called each bluff, they began work on the map. Bismarck had cynically betrayed

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Russia. So all they had to do was to balance the ambitions and hatreds and force of the Austro-German combination against the force and hatreds and ambitions of Russia.

Bessarabia, a province inhabited almost exclusively by Rumanians, was given to the Czar; he was also allowed to keep the Armenians of the Transcaucasus. Austria was given the administration of Bosnia and Herzegovina and the right to establish garrisons in Novi-Bazar. This cut a lane through the Balkan Slavs and left the way open to Salonika.

These two principal rivals having been attended to, the Congress proceeded to what Bismarck cynically called the distribution of tips (*pourboires*).

The complete independence of a small section of the Serbs was decreed. Rumania also was declared independent; to compensate her for the loss of half her people to Russia she was given the province of Dobrudja, which is inhabited by Bulgars. The independence which Montenegro had never lost was recognized. What were left of the Bulgars were divided into two sections; those to the south, in Eastern Rumelia, were given back to Turkey; the northern sections were formed into a principality in fief to the Porte. England was given Cyprus, France the permission to take Tunisia. And then the Congress, having divided up half of Turkey-in-Europe, solemnly guaranteed the integrity of the Ottoman Empire and adjourned.

The people of the Balkans were not satisfied. No more were any of the Powers. But no one was prepared to fight. So it was a *modus vivendi*.

The little principalities so artificially established began to misbehave at once. They commenced to develop. And of course growth or progress of any kind was a violation of the solemnly decreed *status quo*.

The period immediately following the Treaty of Berlin was for the Balkan people an era of rapidly expanding thought, of immense gains in material prosperity, and of an intense development of the national spirit. The young people went abroad to school—to Paris, Vienna, or St. Petersburg. They became European. The present King of Servia is a graduate of the French Military Academy of Saint-Cyr. Freed from the curse of the Turkish tax-gatherers, the immense natural riches of the land began to be changed into wealth. The youth of Servia and Bulgaria began to read in the historical text-books of Europe of the ancient glory of their ancestors. Long-forgotten national songs were revived, old customs and costumes were fostered.

Two picturesque characters stand out as typical of this period: Nicolas of Montenegro, and Stambuloff, Minister and Dictator of Bulgaria.

The first, true to the traditions of his people, has centered every effort on military development. There are very few more industries in Montenegro to-day than there were a hundred years ago, very little more commerce. But there is still a law against cowardice. Within the last few years Nicolas has sent to jail some of his subjects who lacked the spirit to avenge the murder of their kin. The vendetta is compulsory. But the old muzzle-loading flintlocks have given place to the most effective modern rifles. The old tribal, brigand organization has given place to regularly recruited regiments. The village chieftains have been superseded by highly trained officers from Saint-Cyr. Nicolas has not ruled his 250,000 subjects gently, but he is extremely popular, because he has personified the national spirit of his people—the five-century-old tradition of war with the Turks.

Stambuloff, a tyrant as arbitrary as Nicolas, also, like him, bore a marked resemblance to Diaz of Mexico. By methods which were often high-handed and despotic he developed a people just emerging from serfdom into a compact, ambitious, and violently patriotic nation. More far-sighted than Nicolas, he also laid a firm basis of material prosperity. He was assassinated in 1895. But on his death, Prince Ferdinand, the present Czar of the Bulgars, found himself at the head of a real nation.

During this last quarter of the past century—the period when the people of the Balkans were coming to life—Austria and Russia continued their struggle for predominance in this much-coveted territory. First one side of the balance, then the other, rose; but in general it was a deadlock. The absorption of their brethren of Bessarabia, and the well-founded fear that the same fate awaited them, threw the Rumanian principality into the arms of Austria. The mass of the Bulgars, feeling that they owed their liberties to Russia, were grateful, but Stambuloff, the Dictator, was pro-Austria. He succeeded in forcing the abdication of the

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Prince whom the Congress of Berlin had chosen, and had Ferdinand, an Austrian army officer, put in his place. But Ferdinand, as soon as he was freed from his powerful Minister, decided to follow the evident wishes of his people, and had his son Boris baptized according to the rite of the Russian Church. The thirteenth and fourteenth century traditions, which were being studied with such fervor, showed that Serbs and Bulgars were hereditary enemies, so, as the latter made friends with Russia, Servia turned to Austria. Montenegro, fearing that it would follow Croatia, Bosnia, and Herzegovina down the Austrian maw, tied up to Russia. Nicolas married two of his daughters to Grand Dukes. Every year Montenegro publishes a budget according to which about $50,000 a year is devoted to the Ministry of War. But Montenegro maintains in time of peace an army of from thirty to forty thousand men; they are well equipped. Any student of military finances will at once discover a discrepancy. The extensive artillery which is to-day thundering about Scutari represents by itself a larger expenditure than the budget indicates. No one believes that the money for this military establishment falls from the sky. The Greeks, with their Anglo-Danish King, were supposed to prefer Austria to the Slavs.

The light of modern ideas, which was so rapidly expanding in the Balkans, penetrated also into Constantinople. Young Turks, as well as Christians, were studying in western Europe. The American mission establishments, like Robert College, and the hundreds of French schools, missionary and laic, were sowing modern thought throughout the Empire. European railway engineers and mining experts were circulating everywhere. European "construction men" were building docks and public buildings. Everywhere the "Western contagion" was spreading, helped along here and there by "modernized" Turks, impeded in other places by fanaticism.

"All the world"—who did not know Turkey from the inside—was surprised by the revolution of 1908. Christian constitutional governments sent congratulations to the new Parliament, and cynically grasped the opportunity furnished by internal dissensions to take what they wanted.

The first shock came from the Bulgars. They doubled their territory by annexing the province of Eastern Rumelia—almost entirely populated by Bulgars—and announced themselves a sovereign nation. Prince Ferdinand took the title of Czar of the Bulgars. This action was in line with what the diplomats call "manifest destiny." The ambition of the ruling family, the greed of commercial interests, undoubtedly had part in it, but the overwhelming motive was the desire of the Bulgars to relieve the very real distress of their brothers across the artificial frontier and to unite their race in one nation. The annexation was received with wild joy by the people affected. It was a "national act," rectifying an egregious blunder of the Congress of Berlin.

Austria, all the while protesting against Bulgaria's violation of the sacred *status quo*, raised her flag over Bosnia and Herzegovina. It was an "action of the Cabinet." It in no way interested the mass of the Austro-Hungarian people. It was violently resisted by the peoples annexed. And it was also an act of very doubtful political wisdom. It was so evidently a step forward to Salonika, an advance in the "march to the East," that it broke the last thread of friendship between Servia and Austria, a friendship already strained to the breaking point by Austria's tyrannical economic policy towards the smaller state. It frightened Greece. The annexation of Bosnia and Herzegovina made the Balkan Federation possible. Legends of thirteenth and fourteenth century wars began to look very small in the face of the evident menace of extinction.

Italy's raid in the Tripolitaine, while not a matter of Balkan politics, was a part of the general movement of Christian Europe to grab something—territory or financial concessions—from Turkey, weakened internally by its effort at reform.

These changes in the map of course caused a vast amount of diplomatic correspondence. The Russian Bear growled. The Kaiser banged his mailed fist on the table. The balance of power was threatened. More billions were sunk in armaments.

But none of the diplomats seemed to realize that, instead of the *status quo* in the Balkans decreed by the Berlin Congress, there were a million men armed with modern rifles and Creusot artillery; that the Turkish army, in spite of its German instructors, had become utterly disorganized by political intrigue; that, instead of some insignificant little "buffer

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states," which could be tossed at will into either pan of their balance, a spirit of Balkan unity was developing; that even Greece, traditionally hostile to the Slavs, had entered the combine; and that the Balkan people were conscious of their power.

The blindness of Europe in this matter is inexplicable. Less than a year before the hostilities broke out a Bulgarian Minister announced, in a public session of the Sobranje, that the army was ready; that a plan of campaign had been arranged with the allies; that they could count on sufficient strength to drive Turkey out of Europe any time the nation ordered an advance.

Europe laughed. Columns of ironical comment appeared in the best-informed journals of London, Paris, and Berlin. Field Marshal von der Goltz, the man whom the Kaiser had lent the Sultan to reorganize the Turkish army, announced that it would take the German army three months to reduce the fortifications of Kirk-Kilisse.

The Bulgars took it in three days. Their boast had not been in vain. Their army was ready. When the day arrived—apparently chosen with great foresight by the Balkan statesmen—when the day came which made effective intervention by the Powers least probable, the Balkan Federation, which the diplomats had said was impossible, was announced, and King Nicolas of Montenegro invaded Turkey.

Still Europe laughed. How little the rest of the world thought of the outbreak is apparent from the issues of the "Illustrated London News" and "L'Illustration" of those first weeks. But when the Turkish frontier had been crossed by four different nations, when it gradually became apparent that the allies had developed their plans as definitely as had von Moltke for his invasion of France in 1870, and that these plans were working out with clocklike regularity, the amusement gave place to amazement and dismay.

The news we received by wireless at sea announced the utter bankruptcy of European diplomacy. Those little Balkan states, created offhand by the Congress of Berlin, had calmly defied their creators. For close to a century the diplomats have been bolstering up the Sick Man of Europe, keeping him alive at the price of shameful complaisance in the endless massacres of Armenians and Macedonians. Well, he is dead now. Europe at last will have to face the realities of the Balkan question, which have been so adroitly avoided by various *modi vivendi*.

The papers we bought on landing, the latest despatches from the front, have not changed the situation. The Turks, aided by the Austro-German interests, are preparing a last and heroic effort to defend the Crescent which for nearly five centuries has crowned the dome of the ancient cathedral of Santa Sophia. Adrianople and Scutari still hold out. Janina, of great importance to the Greeks, and Durazzo, equally desired by the Serbs, have not yet been invested. The Turkish flag is still flying in five widely scattered important European cities. Even if the allies do not enter Constantinople, even if peace is reached on the terms now proposed—leaving the Turks a narrow strip of land along the straits—the feat of arms already accomplished by the Balkan peoples is without parallel. The results of their two months' campaign are as amazing as is the sudden birth of a new European power.

Rather breathlessly the diplomats are asking themselves and each other what to do about this disconcerting eruption. But it seems very evident that, unless they can sow discord—and they are clever at that trick—among the allies, they will have very little to say in the future about the map of the Balkan Peninsula. If the Federation holds together, it can control its own destiny.

And out of this collapse of diplomacy has come the fear of a European war. No one wants it. No one can see any reason for it. But everybody is afraid. For so many decades now the diplomats have sown their traditional seed of discord that it will take very cool-headed statesmanship to avoid the harvest of war.

The old order changeth. The old alliances and combinations are tottering. The prestige of the diplomats, with their secret treaties and whispered conferences, and their bartering behind closed doors, is broken. The men in the street are talking it over. The women are discussing the crisis at their afternoon teas and from one back yard to another. The papers are publishing lurid accounts and hideous photographs of the carnage. Every one is thinking about the cholera.

In this lies the hope of peace. Not even the Czar of all the Russias could to-day force his people to a war against their will. Those days are happily passed, and neither Ivan nor John, Jean nor Johann, wants to kill or be killed to support obscure ambitions or commercial designs.

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THE SPECTATOR

"BUT how did they dare to put that on the stage?" asked the Spectator's friend.

They had just come from the afternoon performance of a New York vaudeville theater, where several scenes from Dickens's "Christmas Carol" had been acted.

"It was so simple and childlike and so clean," his friend continued. "And yet the funny thing is that the audience seemed to like it. You wouldn't expect such a crowd to enjoy anything quite so good."

"You're wrong," said the Spectator, in a tone which indicated a conviction which is not at every season of the year so firm as he would wish. "You're wrong. Everybody prefers what is good, what is best, if we can only present it to him in such a way that the worst won't always appear so tremendously more attractive."

"Humph!" was the only comment made by his friend.

"Come with me to-morrow afternoon;" the Spectator ignored completely the reflection implied as to the soundness of his judgment. "You shall be Scrooge and I shall be the fairy to lead you around and transform you into as hopeless an optimist as you accuse me of being."

It was very cold. It was such weather as the Spectator remembered to have been described in an old German story which he had read at college as *ganz gutes Weihnachtswetter*. The wind was beginning to drive all wanderers upon the Bowery on this Sunday afternoon near Christmas time into whatever sort of shelter they could find, no matter how miserable it might be. The sky above was of that gray color which betokens the approach of a snowstorm. The Spectator and his friend had had a very busy afternoon. Over on Mott Street they had listened to a Sunday-school class of Chinese boys and girls sing their Christmas-time songs and talk about the story of the first Christmas with an interest and enjoyment that was truly unfeigned. Thence they stepped over to the large old church near by, where they took part in what was known as the "Happy Hour." Here they found men, women, and children—Italians, Russians, Jews, Chinamen, and some of American birth—who seemed to receive a vast deal of pleasure from the service.

And the Spectator thoroughly appreciated it himself. There were the moving pictures, marvelous in their coloring and accuracy of detail, which told to the straining eyes of the gazers the Christmas tale. The shepherds watching their flocks, the journey to Bethlehem, the discovery of the child in the manger—these were pictured in a way that made the Spectator resolve to discover some day how such reproductions were made. Then there was the short sermon, some enthusiastic if not very melodious singing from all those present, and, finally, a performance by a phonograph.

There were about ten in the party which left the church at four o'clock to visit one of the cheap lodging-houses along the Bowery. Four of them were women, one of whom possessed a beautiful soprano voice, which she shared with the occupants of these places on Sundays; another had consented to play once a week the little organ which two of the men carried upon their shoulders. The doorway to the first lodging-house was very narrow, and opened upon a stairway which was not exactly of the size one would find in the Waldorf. Neither did the living-room on the second floor completely resemble the parlor which one would expect to find in an up-to-date hostelry. The room was probably about forty-five feet long and twenty-five feet wide. The floor was uncarpeted, and indicated very clearly that some of the mud from an excavation near by had been unintentionally carried to a new abode. The guiding god of cheap lodging-houses was being religiously propitiated by the incense offering which arose from the pipes and cigarettes of men of all ages. Cigars were evidently not considered as especially appropriate for these rites.

In the midst of the smoke which floated through the hall the Spectator caught sight of a big iron stove, glowing almost red, whose vicinity seemed the favorite location for all on this day. Near the end from that by which they had entered was the inclosure of the cashier, who received the daily payment of fifteen or twenty-five cents from each man before he was given a check for a bed. The dormitories were located on the floor above. A few tables were placed here and there, covered with those inevitable accompaniments of civilization—the Sunday newspapers. The walls were painted a dull brown; the woodwork suggested in a most unobtrusive manner that it had once had the honor of being covered with a coat of white paint. Only a few steamship advertisements and calendars adorned these walls; not a single obscene or even suggestive picture, the Spectator was glad to see, was anywhere visible. The only sign of the Christmas season which he could discover were the half-dozen forlorn-looking wreaths which were suspended by narrow red ribbons before the windows.

But it was the occupants of the room who pleased the Spectator most. He did not expect to find them as he did. The majority had on

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fairly clean shirts and soft collars, with no ties. Their suits were well worn and showed signs of considerable mending, it is true, but there were none in tatters and there were few outlandish costumes. Some of the men had on stiff shirts which had been recently laundered, with white celluloid collars and faded ties which had been hurriedly tied into a bow that resembled a colored dish-rag knotted in the center. The collars were in most cases too large, and sometimes they were so split and cracked that one end stubbornly refused to slip into its proper place, and instead flapped out in a manner which forced the wearer to keep his head upright, like a tightly checked horse, if he wished to avoid chafing his neck on its rough edges.

The Spectator became particularly interested in one young man, who had on a new cheap hand-me-down suit of brown, a linen collar, and a bright fifty-cent tie. During the entire service he sat quietly near the stove, with the yearning, perplexed look on his face of an animal caged up within bars. It pleased the Spectator to let his fancy play with the story that this boy, so plainly a newcomer to the city, would work out for himself. Had he come from the country after reading one of Horatio Alger's fairy tales of youths who had found fame and fortune in New York? or lured by the tales of some native of his home who had achieved success there? Would he sink into failure as he discovered the harshness and hardships with which he must contend? The Spectator at last decided to imagine him as Lemuel Barker, and he breathed a prayer that, like Mr. Howells's hero in "A Minister's Charge," in spite of ups and downs, he would finally achieve a modest degree of success.

During the brief exercises all the men were wonderfully attentive. Newspapers and books were laid aside, and before the service ended those who at first gave attention through respect were listening with genuine interest. The faces of the men as they were turned toward the speakers were not the faces of strong, resourceful, determined men, it is true, but very few of them showed signs of excessive dissipation or of criminal disposition.

"No," said one of the men who had come with the Spectator's party, "they are not very bad; many of them are simply out of a job for a week or two; others have regular employment, but have got in the habit of staying here."

The talks given on this afternoon were delightfully colloquial and heart to heart. The Spectator wished that he could be addressed oftener in this simple manner. The old Christmas times which many of these men had spent with mothers and fathers, with wives and children, in happy homes, were referred to, and the hope expressed that all of them, even those who had in the past never enjoyed such a Christmas time, might possess them in the future. Then was told once more the old, old story of the Christ-child and how he had been born into even poorer and worse-furnished places than most of the homes on the big East Side, and how he could thus understand all the troubles and yearnings of those who are poor, and can guide them and help them. But it was the singing which, after all, really won the hearts of the audience—that the Spectator could plainly see. They joined in the familiar hymns with almost boyish enthusiasm. And when the clear, pure notes of the soprano, as she sang a simple Christmas hymn, filled that room, not a whisper, not a rustle of a paper, could be heard. In response to the applause which greeted her first song she rose again, and, to the accompaniment of a few chords from the organ, she sang very softly:

"Stille Nacht, heilige Nacht,
Alles schläft, einsam wacht."

As he walked down the Bowery, the Spectator realized that the experiences of the afternoon had evidently left an impression very clear upon the countenances of himself and his friend, for they were stopped half a dozen times by ragged men or women or children, who seemed to discern that their hearts had been unusually softened. In spite of all his convictions as to the ill wisdom of giving to those who begged upon the streets, each time the Spectator drew out his pocketbook without a single murmur or complaint. He smiled as he noticed that his friend followed his example and that several times he endeavored to be the first to offer a coin to the hand which seemed to need it most.

"You're a confirmed old idealist; you're hopelessly unpractical," said the Spectator's friend.

They had come out from the city on a late train to the suburban town where the Spectator had his home. The open grate was blazing away cheerily as they sat before it on the roomy divan of mission oak. Outside the snow was whirling about; the wind was whistling and singing around the house in genuine story-book style.

"And what are you, pray?" said the Spectator in a tone of righteous indignation. "If I had not kept tight hold of you to-night in New York, you know that you would have come back here without any overcoat. How much did you give to that woman near the Bridge?"

"Stop your quarreling; you're both very bad boys."

It was my Lady in Maroon who had spoken.

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She had glided silently into the study and now placed a hand softly over the lips of her brother and of the Spectator.

"I was looking out of the window when you came home," she continued, "and I know that you walked all the way from the station in this storm because you both gave away every cent that you had with you."

The Spectator forced his head around so that he could gaze at her face. The light from the blazing fire was playing upon it in a way that reminded him of one of the scenes in "The Return of Peter Grimm." He glanced quickly at his friend and then back at the burning logs, where the sparks were merrily chasing one another up the chimney.

"Well, what else could one do at Christmas time?" he asked, very quietly.

THE NEW BOOKS

Prints and Their Makers. Edited by FitzRoy Carrington. The Century Company, New York. $3.50.
American Graphic Art. By F. Weitenkampf. Henry Holt & Co., New York. $2.75.

In popular appreciation of art, the subject of prints has never received as much attention as it should. The appointment of Mr. FitzRoy Carrington, editor of "The Print Collector's Quarterly," to a curatorship at the Boston Museum of Fine Arts and to a lectureship at Harvard University has fortunately—at least for the moment—focused the minds of American art lovers on this department. Thus the publication very recently of two notable books on the subject is timely. The first is edited by Mr. Carrington himself. It consists of essays on etchings, engravings, and other prints by the late Mr. Keppel, by Mr. Caffin, Mr. Cortissoz, Mr. Metcalfe, Mr. Weitenkampf, and others. They tell us about the woodcuts of Dürer, the engravings of Mantegna, Marcantonio, Morin, and Nanteuil, about Piranesi, who combined the arts of etching and engraving, and about the etchings of Rembrandt, Goya, Fortuny, Méryon, Bracquemond, Lepère, Seymour Haden, Anders Zorn, and Herman Webster. The quality of the book may be gathered from this excerpt taken from Mr. Cortissoz's appreciation of Fortuny:

It is impossible not to feel a certain indignation over the ignorance of those who have tried to wave Fortuny aside as a painter of bric-à-brac.

We saw too much of that sort of thing when the works of Sorolla and Zuloaga were shown at the Hispanic Museum and people went into hysterics over them, talking especially about how the first of these painters was rejuvenating Spanish art. I used to hear such talk in Madrid, some fifteen years ago, amongst the younger men who were even then hailing Sorolla as a pioneer. They were right, and it is right, as I have argued elsewhere, to recognize in this painter's work an influence of the highest value to the modern Spanish school. But there were great men before Agamemnon, and it is stupid to ignore what was done for Spanish painting by Fortuny long before any one ever heard of Sorolla. I have great respect and plenty of admiration for that accomplished technician, and yet I think that he himself, if pressed in the matter, would cheerfully admit that nothing he ever painted could quite touch the portrait in the Metropolitan Museum, "A Spanish Lady," which Fortuny painted in 1865. Outside of France this was not a particularly good year amongst painters, but Fortuny, then twenty-seven years old, was proving himself not unworthy of Velasquez. He was drawing with mastery and he was painting blacks with amazing skill and taste, with amazing sensitiveness to the beauties lying entangled in one of the most difficult of a colorist's problems. . . .

The artists and critics who think that the history of painting began with Manet are wont to damn Fortuny with faint praise, talking about his dexterity as though that were a very ordinary and perhaps specious gift. Well, there is a dexterity, there is a sleight-of-hand, as honest as anything that you will find in Manet, and Fortuny had it. There are moments, no doubt, in which it takes your breath away as though by some deceptive stroke of conjurer's work. But at bottom there is a sterling sincerity about it, and this, I think, is sharply perceptible in the etchings.

Paradoxically, these do not proclaim Fortuny what the master of etching is wont to be—a lover of line for its own sake, a user of it as a language possessing its own special character and charm. Rembrandt's strength and Whistler's exquisiteness were alike unknown to him. The truth is that Fortuny employed the needle somewhat as he employed the pen, simply for purposes of swift and free expression.

The plates for the illustrations in Mr. Carrington's book have evidently been very carefully made from the original etchings. The collection of illustrations is extremely interesting and valuable. Somewhat less so are the illustrations in Mr. Weitenkampf's book, but the larger print of the text is grateful to weak eyes. If the preceding volume ranges over the entire field of engraving and etching, Mr. Weitenkampf devotes himself to telling us about our own art. He reviews the whole field and brings out our characteristic tendencies. It is time that we had such a grouping of scattered facts. As Mr. Weitenkampf says:

There are such monographs as W. J. Linton's excellent and partly polemical record of American wood-engraving and Ripley Hitchcock's very useful volume on etching in the United States, both published in the eighties of the last century. There is, too, D. McN. Stauffer's alphabetical record of our engravers on copper, an invaluable book of reference. But the only connected and comprehensive account of American graphic art appeared, strange to say, in Germany. In the last decade of the nineteenth century, the Gesellschaft für Vervielfältigende Kunst, of Vienna, issued its monumental four-volume work on "Contemporary Reproductive Art," the history of the achievement of the nineteenth century. In this the American section was covered by the late S. R. Koehler for etching and wood-

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engraving, and by the present writer for lithography. The story is well worth telling in English.

Fine Books. By Alfred W. Pollard. G. P. Putnam's Sons, New York. $7.50.

This work is itself an example of fine book-making. It forms one of the beautiful volumes of the Connoisseurs' Library, and, as in all those volumes, the choice of type, paper, and margins, and the skill with which the photogravures, line drawings, and color plates are produced, are worthy of the highest praise. The present book deals with such subjects as the invention of printing, collectors and collecting, early illustration, engraved illustrations, and modern fine printing. Naturally a book prepared with such art and at such expense is for a comparatively few readers, but it should be in all public libraries and on the shelves of those who have an interest in the "art preservative."

Children's Reading (The). By Frances J. Olcott. Houghton Mifflin Company, Boston. $1.25.

Miss Olcott has had long experience in children's libraries and may fairly be regarded as an expert in this intensely important part of library work and home culture. Her book is far from being a mere list of books desirable for children, although each chapter has a selected list of books applicable to its subject, and an appendix contains a list of perhaps two hundred such books. There is concrete advice and information as well as sound theory in Miss Olcott's remarks as to the influence of good books and the effects of bad books, on the fiction of to-day, on books which are practically useful to children, and on the various divisions of child library lore.

The Book of Woodcraft. By Ernest Thompson Seton. Doubleday, Page & Co., New York. $1.75.

The author is eminently qualified to prepare a book covering the subjects here treated. His aim is to give boys and young men practical information about outdoor life, and, as he phrases it, "the activities, customs, laws, and amusements" that have developed in the camps which he has carried on. Much of the lore here collected and made workable is derived from the Indians, and Indian dances, songs, and ceremonies are included, while the special chapter called "Some Indian Ways" is full of clear and interesting information. Apart from this phase of the book there are talks about outdoor camping, camp games, natural history, trapping, forestry inspection, and many other things connected with the great and delightful subject of woodcraft in its broadest sense. The book is handsomely printed, and would be a capital holiday present for almost any boy.

Trails, Trappers, and Tenderfeet in the New Empire of Western Canada. By Stanley Washburn. Henry Holt & Co., New York. $3.

Mr. Washburn's book describes the Rocky Mountains in that part of British Columbia which extends from the Canadian Pacific Railway to the Yellowhead Pass. Through this pass the Grand Trunk Pacific is to go. It is a road from ocean to ocean. Its opening gives a touch of timeliness to the descriptions in this volume of the Athabasca and Fraser River regions—regions rich in water-power possibilities. The Grand Trunk Pacific terminus is at the port of Prince Rupert, five hundred miles north of Vancouver. This, with the low grades over the mountains, means that one to three days should be saved in the journey from England to Japan and China—reason enough for the new road. But it will be a vital factor in the making of Canada itself. In time to come, Charles Melville Hays, the President of the Grand Trunk, who lost his life on the ill-fated Titanic, may be remembered as the man who brought about "the greatest benefit to Canada that has come to her since she has been a nation," to quote Mr. Washburn's words. While the present volume gives interesting information concerning British Columbia—a vast territory; were it set down on the Atlantic seaboard it would extend from Maine to Key West—it has another and more intimate value. It belongs on the "nature book" shelf, for it breathes the atmosphere of the trail. And the trail means the companionship of mountains, glaciers, waterfalls, passes, rivers, brooks, torrents, forests. The text is reinforced by many illustrations from the author's photographs. In them, as in the crisp, direct style, we have a vivid glimpse of noble scenery. Mr. Washburn's expressions of appreciation of nature appeal the more because sandwiched in between descriptions of the joys and trials of the droll or pathetic "tenderfeet." The book has thus a threefold interest, for it is a description of British Columbia, an appreciation of nature, and an introduction to trappers and tenderfeet.

> We did not think we were tenderfeet. I suppose no one ever does. We had six-shooters, shotguns, rifles, hundreds and hundreds of rounds of ammunition, and enough fishing-tackle to have eliminated all of the finny tribe for ten square miles around. On the contrary, we considered ourselves to be hardy pioneers as we trudged off down the trail behind our long-legged guide. . . . We did not know that we were tenderfeet.

There is much pleasant humor in the unfolding of the discovery that they were. Finally, not the least charm of the book is its expression of sympathy with animal life—the goodly fellowship with all the denizens of the forest, but especially with the patient little pack-animals that made the arduous journey possible.

Net (The). By Rex Beach. Harper & Brothers, New York. $1.30.

The first part of the story in laid in Sicily, the second part in New Orleans. By an ingenious plot development the author transports the perpetrators of a Mafia murder in Sicily to New Orleans, where they carry on their evil practices and become involved criminally in

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those outrages which led to the famous lynchings of Italians in New Orleans and the international complications with Italy which followed. The plot part of the story is forceful and exciting, but the romantic part, particularly the talk of what are meant to be typical Southern girls, seems lamentably weak and unnatural.

Lure of Life (The). By Agnes and Egerton Castle. Doubleday, Page & Co., New York. $1.35.

This will hardly rank with the best books by these popular and readable authors. Its contrast of character between the young Englishman of scholarly character and tendencies who becomes an inmate of a French family in which intrigue and social tragedy are imminent are too slowly developed to make the book either powerful or in any degree entertaining.

Kiss (The), and Other Stories. By Anton Tchekhoff. Translated by R. E. C. Long. Charles Scribner's Sons, New York. $1.50.

Anton Tchekoff died in 1904. His was a premature death and caused just lamentation all over Russia, indeed all over Europe, wherever his novels and stories had been translated and read. The present volume of his stories is really a volume of sketches. Each one is a Meissonier, so minute and so sure are the touches. As with most Russian literature, there is here the continual note of analysis, of introspection, of self-examination. But there is also in each sketch the evidence of art, and of high art.

Royal Road (The). By Alfred Ollivant. Doubleday, Page & Co., New York. $1.35.

A moving, almost too painfully moving, record of the life of an English cockney artisan, naturally independent and even cheeky, but borne down in the end by the hard conditions of industry, personal weakness, and finally tuberculosis. The book tries one's sensibilities, for no writer can depict suffering and struggling more vividly than Mr. Ollivant; and it may well be worth the suffering which undoubtedly the reader feels that his sympathy should be aroused and his indignation be stirred against the modern social order which makes such things not only possible but common.

Childhood. Verses by Burges Johnson. Pictures by Cecilia Bull Hunter and Caroline Ogden. The Thomas Y. Crowell Company, New York. $3.

A volume rich in verse and pictures is that to which Burges Johnson has furnished the poetry and Cecilia Bull Hunter the pictures. It is published in sumptuous form.

Peterkin. By Gabrielle E. Jackson. Duffield & Co., New York. 75c.

Peterkin is a Russian lad. His father comes under the dislike of the governmental authorities and the family flees to America. The parents die of typhoid fever almost upon the moment of their arrival in the New World. Little Peterkin becomes a little human derelict. Gabrielle Jackson tells us how he "makes good," and Maxfield Parrish prefaces the text by a delightful frontispiece representing Peterkin carrying his father's monstrous green umbrella. The book should appeal to many children.

Fairy Tales from Many Lands. By Katharine Pyle. E. P. Dutton & Co., New York. $1.50.

From the author of "Where the Wind Blows" we have a right to expect attractive text and pictures, and the present volume does not disappoint us. The stories and their illustrations do equal credit to Katharine Pyle.

Christmas Garland (A). By Max Beerbohm. E. P. Dutton & Co., New York. $1.35.

In this little book the well-known English humorous writer and caricaturist parodies the style of many famous English writers of our day, taking for the subject of his parodies matters relating to Christmas. In this disguise appear, for instance, Mr. Galsworthy, Bernard Shaw, Arnold Bennett, H. G. Wells, and others, and those we have just specifically named appear to us to be most faithfully rendered. Such a book has no lasting value, but if it is well done, as this most certainly is in many respects, it affords an hour's enjoyment.

Photograms of the Year 1912. Edited by F. J. Mortimer. Tennant & Ward, New York. $1.25.

This handsome annual contains reproductions of photographs from prominent workers, both professional and amateur, in all parts of the world. The book being of British origin, it is perhaps to be expected that among its hundred-odd reproductions more than a third are by London photographers. The pictures are many of them beautiful, and give a fair idea of the endeavor of present-day photographers to cultivate the art side of their process. The accompanying essays give various views as to the present status of photography, that concerning the United States being perhaps unduly pessimistic.

China's Revolution, 1911-1912. By Edwin J. Dingle. McBride, Nast & Co., New York. $3.50.

The Chinese Revolution broke out a year ago. Its result has been beyond anything the world expected. Indeed, what event of our time is more striking than China's breaking away from the imperial tyranny of centuries to a government of, by, and for the people? Just how the Chinese Revolution began and what it means is adequately, though not ideally, explained in Mr. Dingle's book. He calls it "a popular history." But it is more than that. It is a treasure-house of information, and some of the information is, so far as we are aware, entirely new. In the disposition of the material Mr. Dingle seems to have given rather too much space to the military operations about Wuchang, with which the revolution was opened. Yet, as an eye-witness of the operations and a personal friend of the revolutionary leader, his account has vividness

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and value. As an answer to the question, Why did not the Chinese rise long before against their Manchu oppressors? we see that a principal reason lay in the lack of facilities of intercommunication. This leads to a consideration of present conditions of transportation and trade. China will now be opened to both to an extent impossible under the old rule. The question, then, for the commercial nations is: Which of them shall most profit by this opportunity? Mr. Dingle's conclusion is: "No matter how many rivals, I should think that no two nations have better prospects for the securing of China's new trade than Great Britain and the United States." He is careful to add, however, "It needs alertness." There must indeed be special alertness, first with regard to German and next with regard to Japanese rivalry.

Hygiene for the Worker. By W. H. Tolman and Adelaide W. Guthrie. The American Book Company, New York. 50c.

Many of the recommendations here made are excellent for everybody, but the special purpose is to help workers in mechanical employment to keep themselves in the best possible condition and safe from injury. The chapters on occupational dangers, for instance, abound in specific directions as to things that should and should not be done about machinery, as to poisonous workshop conditions, and as to precautions which should be taken. The book is sensible and clear.

Echoes from Vagabondia. By Bliss Carman. Small, Maynard & Co., Boston. $1.

Still another "Vagabondia" volume brings the tinkling notes of Mr. Carman's mandolin to our ears. At his best, Mr. Carman has at times achieved the colorless sweetness of a boy's voice. He has never learned how to employ the deep resonance of manhood or the full, tender notes of a woman. The "echoes" in the present volume are thin and faint. That the book contains some skillful verse goes without saying.

Home Book of Verse (The). Compiled by Burton E. Stevenson. Henry Holt & Co., New York. $7.50.

The distinguishing mark of this collection seems to be that it includes several hundred recent writers of verse (with emphasis on the work of Americans), very few of whom have appeared in any other general anthology of poetry. The poems are arranged by subject; and how wide a field is covered is shown by the classifications, which include, among others, children's rhymes, love poems, nature poetry, humorous verses, patriotic and historical poems, reflective and descriptive poetry. Containing over three thousand unabridged poems from some eleven hundred authors, the work is valuable as a reference book; and that it fails, with all its voluminousness, to include some of one's favorite poems is but another illustration of the truth that no anthology can be final where individual taste is the determining factor of selection.

Songs of Happiness. Words by Carolyn S. Bailey; Music by Mary B. Ehrman. The Milton Bradley Company, Springfield, Massachusetts.

This collection ought to prove an attractive addition to the kindergarten and nursery library. The text of the seventy-three songs that compose it have to do with the things and ideas of prime interest in a child's life—birds, animals, flowers, the wind and the rain, the sun, toys, holidays, and getting up and going to bed—and the music interprets the words successfully. The cover shows the flight of three bluebirds against an amber sky surrounded with blue; and doubtless children will find within the book's covers a taste of that which the Blue Bird stands for in our literature.

Bayreuth Letters of Richard Wagner (The). Translated and Edited by Caroline V. Kerr. Small, Maynard & Co., Boston. $2.50.

In the present volume we have an account of Wagner in Bayreuth as told in his letters, translated and cleverly edited by Caroline V. Kerr. The book is eminently practical, for it resumes the autobiographical story about where the recently published autobiography left it. We are specially informed concerning the origin and development of the Bayreuth Festival idea, the preliminary rehearsals, the first festival, and in particular about that music-drama, "Parsifal," which, more than any other, we associate with Bayreuth. We wish that the book were more worth while in the side-lights thrown upon the characters of a number of Wagner's contemporaries—in particular, Dr. Hans Richter; Louis, the late King of Bavaria; and Cosima Wagner, who, the daughter of Franz Liszt and the Countess d'Agoult, was the wife of Hans von Bülow when she came into Wagner's life.

German Emperor and the Peace of the World (The). By Alfred H. Fried. George H. Doran Company, New York. $2.

For a long time men spoke of the present German Emperor as a "war lord." They now see that he has been a famous upholder of peace. When the intimate history of our times is written, this will be appreciated. But enough is now known of Germany's relations, especially with England and France, to disclose the Kaiser's guiding hand. We are glad that Mr. Fried has written a book in which William II's services in this direction have been celebrated.

Aspects of Algeria: Historical—Political—Colonial. By Roy Devereux. E. P. Dutton & Co., New York. $3.50.

Algeria is not a colony, like Canada, peopled almost exclusively by emigrants from the mother country. Nor is it a purely foreign territory, like the Dutch East Indies, regarded as an outlet for home commerce, capital, and influence. Algeria is particularly interesting because it partakes of the nature of both types.

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Hence we welcome this new book by Mr. Devereux. For the ordinary reader, it is true, there is occasionally an over-amount of statistical matter. But not for the student. For any reader Mr. Devereux has prepared, on the whole, a very entertaining and instructive work on the French Protectorate. Together with a résumé of history, the political and domestic economy of Algeria is fully reviewed. After reading the volume we have a clear idea of the colony's industrial capabilities and agricultural prospects. The conditions of social life are also included in the author's study.

Doctrine of the Person of Jesus Christ (The). By H. R. Mackintosh, D.Phil., D.D. Charles Scribner's Sons, New York. $2.50.

Jesus. By George Holley Gilbert, Ph.D., D.D. The Macmillan Company, New York. $1.50.

Strikingly opposed in their conclusions, while each by a Christian scholar, these two volumes came together to the reviewer's desk. The first named, belonging to the international series designed for students of theology, is from the Professor of Theology in New College, Edinburgh, and represents the teaching of the United Free Presbyterian Church. Its first half is a critical survey of historical Christology from the earliest to the present time, in orthodox, heretical, and mediating lines of thought. The second half is devoted to a reconstructive statement of the doctrine of the person of Christ, which takes account of its history, the immediate utterances and transcendent implicates of faith, and objections to the conclusions reached. These are, in brief, not far from Dr. Lyman Beecher's famous thesis, "Jesus Christ is the acting Deity of the Universe." Dr. Mackintosh concludes from the saying in the Fourth Gospel—"Jesus knowing that the Father had given all things into his hands"—that the sway of Christ extends throughout the universe, and that he "is eventually to share in the omnipotence and absoluteness of God." As to the God-consciousness undeniably characteristic of Jesus, it is maintained that "at least in high moments of visitation he knew himself to be God, conditioned in and by humanity."

From this volume, whose massive argument is suffused with religious warmth, one enters a cooler atmosphere in the negations of Dr. Gilbert's exclusively critical study of the sources for positive knowledge of the life of Jesus. It contrasts likewise with the tone of his former works on the same subject. He acknowledges that since the more recent of these, the "Student's Life of Jesus," appeared, some fifteen years ago, he has shared with some other scholars in a changed estimate of the historical value of our sources. To exhibit it he adduces their various discrepancies and incompatibilities in minute and copious detail. These seem, in a number of cases, to depend on the critic's point of view, and allowance for possibilities. Dr. Gilbert is justified, however, in affirming the fact of a legendary element in the sources which more conservative writers refuse to recognize. He also affirms that, after his criticism has done its work upon the records, there remains a story of the life of Jesus "abundantly suited to inspire confidence in him as the spiritual leader of mankind."

Benvenuto Cellini. By Robert Henry Hobart Cust, M.A. A. C. McClurg & Co., Chicago. $1.

Rodin. By Muriel Ciolkowska. A. C. McClurg & Co., Chicago. $1.

The latest additions to "Little Books on Art" are appreciations of two artists widely placed by time from each other, namely, Benvenuto Cellini and Auguste Rodin. It is hard to say which is the more interesting volume. Of course one inevitably compares Mr. Cust's essay on the great Florentine master with that of the late John Addington Symonds, and the comparison is naturally not altogether favorable, if for no other reason than that Mr. Symonds had much more space at his command. But Mr. Cust's text is well worth reading. So is Madame Ciolkowska's. She interprets Rodin with sympathy and discrimination. She attempts to place him in his historical position, and in particular she repels the charge that he is a "revolutionary" by showing that in certain things he is in agreement with the great traditions. Rodin has been called the Michelangelo of modern times. His latest biographer agrees that he is doubtless the Michelangelo of our day, because, in her opinion, his task is more stupendous in its versatile profusion, deeper in its significance, and wider in its reach than that of any sculptor of recent times.

Russia in Europe and Asia. By Joseph King Goodrich. A. C. McClurg & Co., Chicago. $1.50.

History of Russia (A). By V. O. Kluchevsky. Translated by C. J. Hogarth. Vol. II. E. P. Dutton & Co., New York. $2.50.

The Outlook recently commended Mr. Joseph King Goodrich's book on China; attention should also be drawn to his just-published volume on Russia. As he says, there is an enormous amount of literature at the disposal of the student of Russian affairs, and yet there is little to satisfy one who wishes to get a comprehensive glance at the whole Empire in its many and various aspects. Mr. Goodrich mentions several books about Russia which, excellent at the time of their publication, have now grown rather obsolete. His aim, we assume, in the present volume has been, therefore, to condense into a smallish volume many up-to-date facts concerning Russia in both Europe and Asia. The author certainly gives us much for our money. Of course he tells us about the Government, but, what is more important, he tells us about the people, the cities and towns, about transportation, about colonization, about exiles and convicts, about religion and education. His conclusions as to Russo-Japanese relations are

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interesting because of his residence at Kyoto, the ancient Japanese capital, as professor in the Imperial Government College there. It seemed at first, he says, as if Japan had been brought to see that in the game of diplomacy she could not trust Russia, whose wiliness is so selfish, and that all of her best interests would be served by co-operating with America and Great Britain in furthering China's welfare. Now, however, "it is evident that Japan considers Russia a better ally than any other Power." Hence Mr. Goodrich asks himself the question: Will Japan make it certain that Russia's plans for expansion will never include her own island empire? Such a suspicion, so it seems to us, does not promise any abiding peace in the Far East. As to China, Mr. Goodrich believes that the recovery of full autonomy in Manchuria and Mongolia will be one of the republic's first ambitions. The English translation of the second volume of Kluchevsky's "History of Russia" has now appeared. The work is extremely informative and the author writes in a convincing manner.

LETTERS TO THE OUTLOOK

THE COAL QUESTION

As usual, The Outlook has gone to the heart of the coal question in its discussion in the issue of December 7. About fifty million tons of hard coal constitutes the annual consumption of this country. It is stated upon excellent authority that five railway companies control the mining and distribution of coal through holding companies. There need be no shortage in coal only as the coal monopoly wills it. The mine supply is inexhaustible; the cost of transportation has been about the same for fifteen years, also the cost of mining. The strike of last April was put forward by the monopoly as a probable reason for an advance in price to the consumers. But the fact is that the price per ton of hard coal has advanced in the past decade from $6 to $9 per ton in Michigan. Within the railway zone of Detroit, Michigan, it is now estimated that there are ninety thousand tons of coal on cars. The shortage argument is a myth, and put forward by the coal monopoly to pull the wool over the eyes of shivering consumers. One coal dealer in Lansing, Michigan, asked an outside town to take off his hands two car-loads of hard coal to cover up the *shortage declaration worn threadbare* here.

If there was *ever* a need of investigation and regulation of a commodity, it is the coal supply.

D. E. McCLURE,
Assistant Secretary State Board of Health.
Lansing, Michigan.

ULSTER AND HOME RULE

In The Outlook dated November 16 I notice a letter from Mr. T. J. Quinn on "Ulster and Home Rule" which is very misleading. Ulster has a Protestant population of 886,333 and a Roman Catholic population of 690,134. Out of 33 constituencies the Unionists have 17 Members and the Nationalists 16; but the reason that there are only 17 Unionist Members is that nine of the Unionist constituencies are overwhelmingly Protestant. Four of these Unionist seats have an electorate of 48,900, while the entire counties of Donegal, Cavan, and the borough of Newry have an electorate of only 45,444, yet they return seven Nationalists. Mr. Quinn gives the population of Belfast as 255,000, while according to the Government Blue Book the population in 1911 was 386,947, and of these 93,243 are Roman Catholics. More than three-fourths of the Belfast population are Protestants. Belfast is the third port in the United Kingdom, and has five of the greatest industries of their kind in the world. This city pays 71 per cent of all the taxes paid in all Ireland, and has only 107 paupers to the 10,000, while Dublin has 298 and Cork 329. On Ulster Day, September 28, 1912, more than 218,000 men of Ulster signed the covenant pledging themselves that they would never submit to Home Rule, and over 223,000 women signed a covenant that they would stand by the men in resisting Home Rule. Ulster Protestants will never submit to a Dublin Parliament, though Ulster has been a law-abiding province. In the Protestant counties of Derry, Antrim, and Down there are only 12 policemen to the 10,000; in Galway there are 48, and in Clare 43. These figures speak for themselves.

WILLIAM PATTERSON,
Minister of May Street Church.
Belfast, Ireland.

THE WAY TO WORLD PEACE

Everybody should desire world peace, merely on a basis of humanity, and even of ordinary intelligence; for the path of world peace is the path of world progress. Why should we obstruct the pathway of human advance by the artificial and unnecessary obstacle of war, when nature has placed before us such barriers as the race needs for its development of intellect and will? But why cry "Peace, peace, when there is no peace" yet? Why stolidly pass resolutions at conferences and conventions calling for a treaty of arbitration on all possible disputes—an omnibus treaty, in short—when we ought to realize that

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the people at large will not hold to such a contract under irritation and the goad of self-interest? If we make such a treaty as that, we are either stupid or dishonest; to make such a treaty, expecting it to be kept, under "jingo" pressure, is stupid; to make it, half expecting it to be broken, is not educational, as has been urged, but simply dishonest. The only sound method of advancing world peace by arbitration treaties (as was urged by Theodore Roosevelt last winter, in New York) is to negotiate as many specific cases as possible, taking each as it arises. Mr. Roosevelt himself during his term as President negotiated twenty-four of these. Better even than commissions and arbitration boards would be a permanent world court ever with doors open and ready to hear cases. Its always open doors would more encourage nations to submit questions to it than does the Hague Conference, with its intermittent sessions. Joined with this august world tribunal should go a widespread campaign among all European nations for peace education—a slow, laborious process, but an essential one; for the voice of the people, whether or not the voice of God, is the ultimate authority for peace or war.

BRADLEY GILMAN.

Boston, Massachusetts.

AMERICAN POETS AND THE STARS

In The Outlook for September 28 last Mr. Hamilton Mabie has given an excellent sketch of the more recent work of the younger American poets, and from it one chiefly gains the idea that they desire to be modern and show themselves acquainted with the knowledge of their time. This being the case, there is one point in which they seem to fail—that is, in modern knowledge about the stars. To show that they are real poets they feel obliged to say something about these orbs, but they generally get into trouble when they mention them.

There are seven specimens of their work in this article, of one or two verses each, and four of them lug the stars into their descriptions of earthly toil and poverty. No. 1 says, "the stars are shining blue." No. 3 says, "down the ladder of the stars there comes the whisper and the word." No. 4 says, the "earth rolls through a golden weather that lights the Pleiades where they play"—play rhymes with Milky Way in this verse. No. 7 speaks of "the sun that has led us." The reference to the sun in the last one does not seem very helpful, and the references to the stars in the others have no meaning.

Now, if the poet is to be modern and know the world of his day, cannot he find some celestial aspects which are not only modern but highly picturesque? And he may then find something to add to that which was so well said in the Book of Job, and which is still his stock in trade.

So far as I remember, Milton was the last of the poets to write about astronomy with knowledge. He, while in Italy, made a pilgrimage to the home of Galileo, and when he speaks of "cycle on epicycle, orb on orb," he shows himself acquainted with the discussions of those days concerning the heavenly motions.

The only foreign poet who is commonly read by Anglo-Saxons was a Persian astronomer, and it is a pity that Omar Khayyám has told so little of his conception of the heavenly bodies. He at least would not have given us the absurd distortions of the great facts which are every day being revealed concerning them. The subject is perhaps a trap for poets, and even Tennyson, who is usually so true in his metaphors, puts "a shining star in raiment white and clean."

Those of us who have seen the recent exhibition of independent artists in Paris may think appropriate the extremely warm seat which Kipling assigns to them when

> "each in his particular star
> Paints the things as he sees them
> For the God of things as they are."

Is it too much to expect of the poet of our times to remember that fixed stars are too hot to wear raiment or serve as places of residence; that they do not whisper to the next star, with a request to pass it on to earth, words concerning human destinies?

In this connection, let me finish by recalling the scientific statement that Shakespeare puts unexpectedly in the mouth of Hotspur. That old Welsh bore Glendower says that a comet blazed across the sky and the stars were changed in their courses at his birth. Hotspur explains that such signs come in their appointed order without reference to human importance, and that a comet would cross the sky and the stars would change their courses just the same if his mother's cat had kittened.

J. M. CRAFTS.

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THE RURAL HOME SCHOOL

What is the rural school as it actually is to-day, and what are its qualifications for improving rural and National life? In general, the rural school is a small, box-car-like, one-room, poorly lighted and ventilated building with a few children of various ages and a miserably paid young woman of little education and less professional training as a teacher of the elements of the three R's. On the average, this young woman who "keeps the school" remains a teacher less than four years, and her average schooling is little more than a common elementary school training of a limited kind. Evidently into the hands of untrained novices with such meager equipment cannot be intrusted the evolution of rural life.

Among the many means of improving the rural school—such as increasing school funds

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and improving their apportionment, professional supervision, separating school officials from bad politics, consolidating several small schools into one large graded school, with consequent transportation of the pupils and the development of a modern curriculum—probably the most important consideration is the general all-round and professional improvement of the teachers.

Rural life will hardly rise higher than its source. The person who should teach how to live in the country is one who knows life, and especially rural life; one who has professional training for his most delicate work; one who can remain in the profession and in a given community for many years, as a man in banking, medicine, or trade. Such permanency can never come from women. Permanency can come only from the man with a family working on his farm and living the life of the country. The rural school teacher should be a living example of what a good farmer should be. His farm should be a veritable experimental agriculture station.

Now, how can we get such ability and such permanency in the rural school? We propose the rural home school or the rural social center. In many places in the West the agricultural river valleys are not long, narrow troughs with flat bottoms, but are shaped more like a flat chain with round or oval links. The separate valleys are often almost perfect circles some five to ten miles in diameter. These great level farming areas surrounded by high hills make natural community centers. There are generally four to seven small schools, with a few pupils each, scattered about, and, typically, a two-room school at the cross-roads village in the center. Life is very slow, tiresome, and individualistic for young and old in these places; every one is at work most of the time; the outlook is very limited; there is little of recreation even in connection with the few scattered, poorly supported churches of various denominations, separated by technical theology; there are hardly enough children at any one school to make up a game of tag, even where land enough about the school has been left for that purpose; and so the enterprising youth of the valley break home ties and leave the valley as soon as possible. There is "nothin' doin'."

In the village at the center of this natural community is the place for the Rural Home School. Here within a four or five miles' ride of practically all the farmers' homes should be located the consolidated school. About this school building should be a farm of ten to twenty or more acres. On the farm near the school should be the home of the principal and his family, with a barn and stable big enough not only for his own use, but for the horses which bring the vans of children to school each day. All that the principal, preferably trained at an agricultural normal school, raises in the way of produce on his farm should go as a part of his annual salary.

This would provide for a well-trained and permanent principal, agricultural expert, or social center director. In the school there will probably be four or five other teachers. In the past, poor or long-distance boarding-places and lack of society have driven those of ability out of the separate little drab school-houses. Now they can board with the principal or can live co-operatively in another house on the farm under the direction, possibly, of the teacher of domestic science.

The farm will provide opportunity for the teaching of agriculture, not only through books but through observation and doing. Every school farm center could be in touch with all the best movements in better farming in the world; and the principal would have opportunity to test the truth of the knowledge offered by his curriculum. The school would naturally increase into a rural elementary and high school, but the curriculum of the latter would be conspicuous by the absence of most that now masquerades as secondary education. Its mission would be to help young people to understand, to appreciate, and to work efficiently in the world to-day, especially the rural community with its world-wide connections. Some of the subjects which would help to make up the life of the school above the elementary grades (probably shortened to six years) would be: agriculture, domestic science, rural hygiene, botany and horticulture, farm economics and law, farm carpentry, literature, geography, history (taught in such a way as to illumine the present-day problems), English, rural recreation, elementary sociology (a study of social relationships, including civics, social improvement, and a general knowledge of the leading social problems of the home, business, the church, politics and government, the school)—in general, subject matter and activities which help children and young people to live and to prepare to live in the actual world of to-day.

But the school would not be all on this public farm. Here would be the public library, the grange or town hall perhaps, the center for parcels post and mail delivery to the community, the public moving-picture show and other recreational features. Here would be the place for a play center, baseball, field sports, and field days. Here also could be held the community fair once a year. The possibilities are unlimited.

These are not dreams impossible of realization. Consolidation of schools is, and has for a long time been, rapidly taking place. One community in the State of Washington has the only church of the community on the school property. Very few localities have as yet gone forward enough to provide the school home farm, but it is coming. Where a valley is too large for one community center there must be more,

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and where a valley like the Mississippi covers several States we have the problem a practically universal one.

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THE MARKETING OF FOOD PRODUCTS

If Carlyle were alive to-day, and were still trying to impress upon the population of fools for which he wrote—to use his own words—the absurdity of that system of *laissez faire* which he so cordially detested, he could scarcely hit upon a more illuminating example of it than the method of distributing food in this great and enlightened land. In this business every man has looked out for himself in the most approved fashion, and now the devil is getting not merely the hindmost, but very nearly every one concerned. So acute, indeed, has the situation become that it comes near to occupying all our thoughts. The cost of living was one war cry in the Presidential campaign, and one party had the sense to put into its platform (in New York State) the words, "We favor a better supervision of the marketing of food products." The first Food Investigating Commission in the country was appointed at the beginning of the present year by New York State, to be followed by Philadelphia, Baltimore, and Chicago, as well as by New York City with its Market Commission. The Federal Government has also taken the matter up, and various unofficial bodies are studying it.

As a result of all this investigation there has been revealed an almost unbelievable state of chaos and confusion in our marketing facilities. Whatever share in the cost of living may be due to trusts and tariffs, it has been clearly shown that in New York City—and the situation is said to be much the same in other Eastern cities—about half of the consumer's dollar is eaten up by unnecessary handling and transportation. It was a member of the Housewives' League who discovered that the retailer from whom she bought her vegetables and the farmer who produced them were in the habit of taking the same boat to Manhattan, where one bought the produce of the other, took it back to Staten Island, and sold it to the observer and others at prices sufficient to cover its traveling expenses, together with his own and those of the farmer. Long Island housewives discovered that the vegetables and fruits which cost them so dear were taken past their very doors to Brooklyn and then brought back to them; and the Food Investigating Commission, in its first report, issued a few weeks ago, shows that such methods of handling the means whereby this great city of five million inhabitants and all the adjacent regions live are all but universal. In the case of green vegetables it takes seventy cents of the consumer's dollar to bring produce from the farm to his table. The farmer, finding that the remaining thirty cents doesn't pay him for his trouble, has ceased to produce, and a hungry and thoughtless public is reviling him for not practicing intensive agriculture.

It seems natural to blame the farmer for the high cost of food supplies. It also seems natural to those who think a little further to blame the middlemen. But neither the farmer nor the middleman in the singular is to blame, it seems. Even the much-abused railways get only eight cents of the dollar above referred to. The remaining sixty-two is divided among so many middlemen that there seems to be no room for any considerable rake-off by any one of them. As the report puts it, stuff is carted from the railway and steamboat terminals to the various and numerous places of the commission men, then sold to wholesalers, jobbers, speculators, and storage men and carted to their respective places. It is often sold to other jobbers and speculators and storage men and again carted. Finally, it is sold to the consumer and delivered. All these dealers make profits or charges against the stuff, which aggregate from forty to seventy per cent of the amount finally paid by the consumer. The cost of the last handling, it has been found, is the greatest of all, amounting to nearly half of the retailer's operating expenses, and in the case of perishable products the quality deteriorates as the price climbs.

No completely comprehensive plan for remedying the present conditions has been presented by any of the bodies that have had them under consideration. The proposal of the Market Commission to establish a wholesale market in lower Manhattan has been bitterly opposed by large bodies of citizens. The wisdom of the Investigating Commission's recommendation that a State Department of Markets be created cannot be questioned. This is the first step, and ought to be taken at once. As to details, the most radical plan is the one submitted by Ezra A. Tuttle in a minority report of the Investigating Commission, and further elaborated in an address before the New York State Agricultural Society. Mr. Tuttle would have the State, by the power of eminent domain, acquire property for a series of district markets covering the whole city, and also for two or three large receiving terminal warehouses and at least one manufacturing establishment to pickle and preserve products that would otherwise go to waste. This system of markets he would have operated, under the supervision of the State Department of Markets, by a Consumers' and Producers' Company, with a capital of $5,000,000, divided into shares of $5 each. This reform, Mr. Tuttle estimates, would soon save the city between fifty and a hundred millions a year and give the producers of the State half as much more.

MARY DUDDERIDGE.

New York City.

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BY THE WAY

The shades of Crœsus, Lucullus, et al., might be interested in the announcement of a New York City furrier that he will make coats to order from Russian sable for $12,000, $26,000, and $68,000 each, according to the grade of skin selected. The $68,000 garment is composed of "110 skins of rarest quality." The Russian Government, the advertisement states, will after December 31 prohibit the killing of sables or the exporting of their skins.

The Library of Congress is growing at the rate of 88,000 volumes a year. During the last twelve years its accessions have exceeded the total number of volumes accumulated during the entire preceding century.

The heroism of Billy Rugh, the newsboy who gave his life, through a hospital operation, to save that of a young woman who had been severely burned, is to be commemorated by a fountain to be erected on the site of his news-stand in Gary, Indiana. The portrait of Billy which accompanies an appeal of the Memorial Fund Committee shows such a fine face that one wishes that it might appear in some way on the memorial.

Few indeed of the Major-Generals of the Civil War are left. Major-General Julius Stahel, who recently passed away, was almost the last surviving officer with that title. He fought with Kossuth for Hungarian independence in 1848, and, like many other of the revolutionists of that period, came to America and won lasting fame in 1861–5. He was, with his "German Brigade," complimented by President Lincoln for his bravery at the battle of Bull Run.

Cincinnati, Ohio, owns a real railway—not a municipal subway or trolley line, but a steam railway running to Chattanooga. The building of the road was authorized by a referendum as far back as the eighties. The railway is at present operated under a lease by a privately owned company.

A new life-saving apparatus consists of a buoyant mattress. It is so constructed that it can be used either singly or joined to other mattresses to form a raft. It has the advantage over the ordinary life-preserver that it will support a person above the water, not in it.

One of the rarest books in the United States, there being only five or six known copies, is William Cullen Bryant's "Embargo, or Sketches of the Times: A Satire, by a Youth of Thirteen." A copy recently sold for $3,000. It was printed in 1808. Two years after its publication, the poet further signalized his precocity by entering Williams College.

Milk cans in Russia must be larger than in America, for a Siberian exile, Liotte Dunin, who has just come to America, is said to have made his escape from captivity by hiding in a milk can. Dunin was serving a life sentence for revolutionary activities.

The well-kept lawns of a public square in Detroit, Michigan, are said to be preserved from injury by placards bearing the single word "Please!" This is doubtless fully as effective as the stern prohibition to be seen in another city—"Keep off the Grass—$10 Fine."

The Assouan Dam in Egypt, with its associated irrigation works, has cost the large sum of $53,000,000; but it is estimated that, as a result of the expenditure, the value of adjacent land has increased more than a billion dollars. Philæ has been submerged, it is true; but this loss to the archæological world will to most people seem more than offset by the gain to present-day Egypt.

The eternal feminine of the juvenile variety still concentrates its affections on dolls as gifts, with the result that no other toy is sold so largely at holiday times. Boys, say the dealers, scatter their affections on various military toys, tin soldiers, trumpets, and bugles being their favorites. The boy's voice, it seems, is still for war, while few little girls have become so "advanced" as to despise the make-believe baby.

The Washington Irving, a mammoth steamer intended for passenger traffic on the Hudson River, was launched at Camden a few days ago. A novelty attending the launching was that the christening was done with a bottle of water from the Sunnyside well on the old estate of Washington Irving. The steamer will accommodate more than 6,000 passengers.

According to a recent statement of the United States Geological Survey, 3,062,022,020,000 tons of coal still remain to be mined in the United States—about 99.5 per cent of the original supply. At the present rate of consumption, the supply would last for 4,000 years. The consumption, however, is rapidly increasing, and if the ratio of increase continues, the 4,000 might be reduced to 400.

Chinese women, says a Russian writer, have the most beautiful hands in the world; next come those of the Spanish woman, then those of the Russians, French, and Italians; while the American woman has hands that are fine in appearance but hard in texture. One would like to read an essay on this fascinating subject by, say, Pierre Loti or Maurice Hewlett.

New York City's subway carried 302,973,858 passengers this year—twenty-six millions more than in 1911. And last year New Yorkers thought they were crowded to suffocation!

Seven books sold for a total of $227,200 at the recent Hoe Library sale. Two of these books were Bibles, one of which, a Gutenberg Bible printed on vellum, brought the highest price ever paid for a book—$50,000.

A New York City department store appeals to women to take advantage of its offer of a "seven-course dinner, from noon to 2:30, for seventy-five cents," on Thursdays, that being "the maid's day out," in order to have "a full day's freedom from housekeeping cares." If mistress as well as maid is to desert the house on Thursday for "a full day's freedom," who will prepare for the goodman's return?

Captain Ruser, one of the best-known sea captains of the transatlantic service, states that not long ago he saw a genuine reptilian object, twenty feet in length, close alongside his ship, the Kaiserin Auguste Victoria. This sea serpent was, as usual, a-lashing of its tail. Notwithstanding his statement, it is announced that Captain Ruser will be promoted to the command of the giant steamship Imperator next year.

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